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September, 1961

DUPLICATE

158th Year

The CHURCHMAN

LUTHER - NORTHWESTERN
THEOLOGICAL SEMINARIES
ST. PAUL, MINNESOTA

SIXTY CENTS

SUPPOSING, just supposing, the church is the only organization that can save the situation—I mean the church in all the world. Supposing 'there is one thing mightier than armies, an idea whose hour is come.' Supposing, when Jesus said to his followers, 'I have many things to tell you, but you cannot bear them now,' he was also thinking of us . . . that we are the age that can bear this thing that he now tells us. Supposing that we are the repository, the sole repository, of his idea whose hour is now come?

DR. GEORGE MACLEOD
Founder of the Iona Community

A NATIONAL JOURNAL · ESTABLISHED 1804

St. Paul and the First Amendment

CLIFFORD J. DURR

175.9

The Open Forum

Needed: Peace Committees

To the Editors: As a member of the Hillside Community Church Peace Committee, it is particularly gratifying to us to read General Hester's wish that every church have an active peace committee. May I say that of all the churches in Tacoma, ours is the only one with such a committee. We recently had as a guest speaker Dr. Earle Reynolds who sailed his yacht, The Phoenix, into the Eniwetok testing zone in the Pacific as a protest against nuclear bomb tests. His conviction having been finally reversed in the courts, he was free to make this trip to the states. He is now in Hiroshima lecturing on anthropology for a Japanese Methodist Women's College. He is also establishing an independent research foundation to give to the world authoritative data relative to the effects of radiation, particularly on children. Much authentic material growing out of the Hiroshima and Nagasaki bombings will be compiled and made available. It will not be pleasant reading, but it is not supposed to be. One picture he left with us: "Imagine, if you can," he said, "a plane dropping a load of four blockbusters every night, every week, every month, for thirteen years and you have the 'baby' A-Bomb (it did kill 30,000 babies) dropped on Hiroshima August 6, 1945." He added, "Now imagine a bomb 1000 times more devastating than that and you have the H-Bomb which the United States and Russia are stockpiling by the thousands. This bomb, if dropped on Hiroshima, would leave behind only a mammoth lake. Can anyone believe that there is any defense against weapons so horrible the average human mind cannot grasp their magnitude?" Yet, recent newscasts are preparing us for resumption of tests. We, in our small way, have continued, without cessation, to voice our protests to Washington—protests against the entire policy of nuclear madness—against war itself. We could use more copies of Gen. Hester's reprint "The Pre-Emptive War Doctrine." His observations on Cuba are also excellent. We are all grateful for The Churchman's contribution to peace.

Mrs. Maude Richard

Tacoma, Wash.

Already Proved

To the Editors: In reading the fair and sympathetic book review by Joseph Fletcher of Prof. Harlow's *A Life After Death,* I was surprised to see the statement: "In spite of the efforts of 'parapsychology' to lend respectability to the 'paranormal' through the researches of Prof. Rhine and others, the kind of open-mindedness about psychic phenomena advocated by William James fifty years ago no longer has any standing." Parapsychology is a young science, true, but the reviewer must not have even a speaking acquaintance with it to dress it in swaddling clothes at this stage of its development. The Churches' Fellowship for Psychical Study in England lists fifteen bishops among its executives and honorary vice-presidents, not to count others prominent in the church, science, and public life. Spiritual Frontiers Fellowship, the newer parallel group in our land of reputed conformity, materialism and conservatism, has only one bishop (Episcopal) on its executive council, but is supported by such respectable names as the Rev. Henry Smith Lieper, Dr. Sherwood Eddy, Dr. Marcus Bach, Prof. Hornell Hart, and others of like standing. If Mr. Fletcher limits the term "psychic phenomena" to the theory of survival only, we concede that there was a period when researchers lost interest in this hypothesis at the time they discovered the extent of the powers of telepathy, clairvoyance, precognition, and psychokinesis; but around the middle of the century the survival question was reopened and studies are now being pursued in it. But if he intends the term to cover the whole field of extrasensory perception as it is ordinarily used, he is not supported by the facts when he says it no longer has any standing. Dr. Gardner Murphy, research director of the Menninger Foundation and regarded by many as second only to Freud in his influence on the field of psychology, said in 1958: "The Lucien Warner surveys among fellows and associates of the American Psychological Association show that 25-35% regard extrasensory perception as a likely possibility, and most psychologists regard the investigation of such problems as a legitimate undertaking. The nihilist position of twenty years ago that the investigator was wasting his time is rare today." Practically no experimentation is being done anywhere today to "prove ESP," for it is regarded as proved; investigators are now working to understand what facilitates it and what inhibits it. As James B. Conant has shown, new findings no matter how solidly established do not get themselves incorporated into the body of science until a conceptual scheme has developed to replace the old scheme. Those who agree with Dr. Ian Stevenson, chairman of the Department of Neurology and Psychiatry of the University of Virginia Medical School, that "the data of parapsychology portend a conceptual revolution which will make the Copernican revolution seem trivial in comparison," will not be surprised if this revolution will have to be delivered at the back door. But in fact, whenever science breaks with its past, countless cases record that its pioneers have met with laughter, incredulity or hostility.

My country is the world; my countrymen are mankind.

William Lloyd Garrison

Marjorie Kern

Los Angeles, Calif.

Roman Schools

To the Editors: Attempts of the Roman hierarchy to blackmail funds out of the Federal Government under threat of reprisal against the public schools appear to have collided head-on with the U.S. Constitution. Their efforts to circumvent what they cannot break through are determined, if not subtle. First, there was the long-term "loan" deal, by which "loans" would be handed out, with the almost certain prospect of being cancelled as soon as the Catholic Congressional front could manage it. This also seems to have foundered on the Constitution, and has been succeeded by the project of Government-built classrooms in parochial schools, to be used exclusively for the teaching of mathematics and science. As one educated therein I can vouch that no such rooms exist in Catholic elementary schools, in fact, science isn't taught at all. But these Constitutional issues still leave untouched and ignored a question of equal importance: *What is taught in these Catholic schools which the American tax-payer is being asked to subsidize?* Since the church claims: "Once a Catholic always a Catholic" I will express myself as a member of the fold. In Catholic schools we are taught: (1) that an American Catholic's first allegiance is not to the U.S. Government but to the Italian Pontiff (see Encyclicals De Rerum Novarum and Immortale Dei of Leo XIII); (2) that the interests of the church must take precedence over those of civil justice (see Papal Directive to American Catholic Judges, *Time,* Nov. 21, 1949, page 46); (3) that Democracy is "a very pernicious doctrine" (see Encyclical Vehementer Nos of Leo XIII) and a shibboleth (see public statement of American Catholic bishops, November, 1948); (4) that all creeds other than our own are heresy; and (5) that Holy Mother Church is under moral obligation to extirpate "heresy" whenever she is in a position to do so (see *Brooklyn Tablet,* official publication of the Catholic diocese of Brooklyn, Nov. 5, 1938: "Heresy is an awful crime, and those who start a heresy are more guilty than they who are traitors to the civil government. If the state has the right to punish treason with death, the principle is the same that concedes to the spiritual authority power over the arch-traitor * * * the power of capital punishment." Is this the kind of "education" the American taxpayer wants for American children, the kind he is willing to underwrite with his dollars? Government support, direct or indirect, of Catholic schools is about as sensible, patriotic, and safe as would be Government support of a nation-wide communistic school system.

Dee Smith

San Diego, Calif.

Better Than Ever

To the Editors: The Churchman is better than ever, if that is possible. I thoroughly enjoy each issue and send it on to Talitha Gerlach in China who writes that she enjoys reading it and passes it on to Bishop Tin in Nanking. What a person is General Hester! And I enjoy the Rev. Dr. Caswell's contributions also, as well as many others.

Ida Pruitt

Philadelphia, Pa.

Church-State

To the Editors: It seems to me that the Jesuits with their specious arguments are convincing many Protestants of the fairness

of their attempts at Federal aid. How any representative in Congress can fall for their stuff is beyond me. This is not a very happy moment in the history of church-state separation.

DR. GEORGE S. MEISTER

Brooklyn, N. Y.

Amazing

TO THE EDITORS: It is amazing to me to find so many "good" Episcopalians who have never seen your wonderful magazine. I wish you could have your magazine displayed all over the United States in all Episcopal churches and at Y.M.C.A.'s and such places. I enclose $1.00 to send THE CHURCHMAN to my private list.

FANNY SOUTHGATE

Winter Park, Fla.

Vanguard

TO THE EDITORS: THE CHURCHMAN is a noble vanguard of the Christian faith. Less than 48 hours ago I arrived by jet from India where I work six months out of every year for the illiterates—and hasten to send $11.00 for a two-year subscription renewal. Literacy House in Lucknow does its work through Christian love on a "people to people" basis. With high regard.

(MRS.) DR. WELTHY H. FISHER

New York

Disarmament

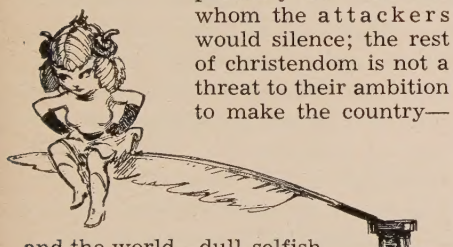
TO THE EDITORS: Brig. Gen. Hugh B. Hester's article in THE CHURCHMAN for August, "Security Through Disarmament," is the finest he has written. How right he is in his conclusion: "Nations must now either co-exist peacefully or perish violently." The leaders of the world must come together in prayer and supplication and outlaw all nuclear weapons.

HOWARD G. HILL

Central Falls, R. I.

The Ravin'

WE GREMLINS applaud the liberals within the churches who are not falling apart because the Birch society and others of that ilk have their guns trained on them. It is precisely these liberals whom the attackers would silence; the rest of christendom is not a threat to their ambition to make the country—



and the world—dull, selfish, backward and safe for their single-track, mean minds. Bishop James A. Pike put it succinctly: "The real issue is freedom versus totalitarianism. The Birch Society seeks to smear and destroy any persons who dissent from radical right-wing thinking."

The snipers at creative thinking wouldn't dare to rear their ugly heads were it not for the conformism, fear, and apathy within the churches, their leadership not excepted. They want more of this kind of indolence and since thought-provocation is an up-hill struggle, they are successful, up to a point. Thank the heavens for the stalwarts in all denominations who are speaking out more strongly than ever. They realize that now is the time to say things that count.

The idea that any church, or any of its leaders, or any of its members should feel self-defensive in the face of preposterous accusations is outrageous. Why should any Christian have to defend himself for his beliefs in Jesus' principles of peace and goodwill, and for his work toward "the kingdom" on earth? It is as though a person ought to apologize for being kind. And certainly, according to the anti-liberals, he should apologize for sparking any original idea!

The "free churches," as Britain has aptly named them, largely encourage an emphasis on non-conformity. We don't expect automatic, robot-like thought from them, as we do from those in the authoritarian church organizations. It is obvious to us gremlins that any spirit of freedom, such as emenates from Protestantism at its best, is precisely that which the attackers hate. And if some influential so-called Protestants are joining in the attacks on liberals, it is because they have authoritarian minds and are not true to their heritage. To bring down a free spirit is criminal. To corral all the creative minds into a box of absolutes and dogmas is to create darkness.

Despite idiotic accusations there is evidence of flexibility and open-mindedness. Many Protestant leaders have roundly denounced the Birchers and their kind. In addition, some 550 Protestant churches in Manhattan recently commended the Freedom Riders "who are facing extreme peril with Christian conviction," as "the most significant Christian witnesses for human rights appearing anywhere in the country today." The World Council of Churches is welcoming the Russian Orthodox Church into its fold. Eastern and Western Lutherans recently got together in Poland. War-resisting and pacifist philosophy is growing. Brotherhood is on the march, as is economic balance in the world. The platoon of B-B gun shooters can't stop it.

But the too many "don't knows" sitting in church pews who haven't had their convictions sharpened are sitting ducks for the missionaries of darkness. They need to have their spunk developed as well as their knowledge of what goes on in the world.

This is not the time to be a neutralist about life or death; it is one or the other. Some people, and especially some gremlins, believe the collapse of Christendom has already taken place and that is why the collapse of the human race is inevitable. If you want to prove them wrong, get in there and fight!

FIFI NELLA

The CHURCHMAN

An independent journal of the Protestant Episcopal Church, published under the sponsorship of The Churchman Associates, Inc. It is edited in the conviction that religious journalism must provide a platform for the free exchange of ideas and opinions as one of the essential contributions to the church and democracy in search of truth. It stands for the application of the principles of Jesus to every relationship of the social order.

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The Churchman

Editorials

IT IS INTERESTING but not surprising to note that the two dioceses of the Protestant Episcopal Church which are sending memorials to the General Convention, which meets in Detroit this month, asking to have the word Protestant eliminated from the official name of the church are Fond du Lac and Chicago, both heavily Anglo-Catholic. In one parish in the Fond du Lac diocese we have visited, the hated word Protestant has been carefully concealed by pasting a slip of paper over the official name of the church on the title page of all prayer books and hymnals in the pews.

That Evil Word Protestant

Also looking forward to the General Convention, the Anglo-Catholic American Church Union several months ago published and mailed to all clergymen a pamphlet setting forth the Anglo-Catholic objections to the word Protestant in the church's name. More recently the same organization released a statement of its opposition to the proposal on union made by Dr. Eugene Carson Blake and endorsed by Bishop Pike of California. "Bishop Pike," said the statement, "is only the bishop of California. He is not a member of either of the Episcopal Church's commissions dealing with reunion questions. He is by no means a spokesman for the Episcopal Church." But we are under the impression that the bishop is a communicant and an American and therefore privileged to express an opinion. The horror of this Anglo-Catholic group inspired by the Blake-Pike suggestion is made obvious in their statement. Item: "Both assume that the Episcopal Church is but one among many Protestant denominations in the United States . . . Bishop Pike's reduction of the Episcopal Church to the status of a denomination is a distinct disservice to the entire church." A pretty ghastly business, bishop! How could you? And what are you trying to do to the ministry? "Presumably," says the statement, "the women ministers at present found in the Presbyterian Church as well as in other groups which will be invited into the new 'church' will thereafter be of equal status with priests of the Holy Catholic Church." This prospect is frightful enough but think of this one: "Dr. Blake stressed in the setting forth of his proposal the fact that in the merged church there was to be no difference in dress between any of the ministers and that most certainly a cope and miter would be inappropriate." We think our Anglo-Catholic friends have overlooked a possibility. Isn't it probable even that the women would devise a head dress far more becoming than the Roman Mediterranean fish-mouth miter so inappropriately worn by a few of our bishops?

Anglo-Catholics, of course, have no ardent regard for the communion services of mere "denominations," as their statement naturally emphasizes when it says in part: "We believe that the Holy Communion, instituted as the Christian act of worship by our Lord himself, is our 'bounden duty and service' and we are not prepared to say that any other type of service is equally valid and effective."

The American Church Union thinks the entire Blake-Pike proposal a pretty sad business and closes its statement with these tearful words: "It requires a complete sacrifice of all which has rejoiced our hearts in terms of belief and hope through our membership in this branch of Christ's One, Holy, Catholic and Apostolic Church."

Yours for Controversy

THE Protestant Episcopal Church, like others, has within its borders all sorts and conditions of people, which at least makes for variety. Recently a new organization in California, called "Episcopalians for the Faith," issued a statement strongly denouncing their bishop in the northern diocese, Dr. Pike. They said that they had a "sincere and meditated conviction" that Dr. Pike "is actively promoting un-Christian dissention within the diocese . . . through his theological views which, in our opinion, tend only to undermine and subvert the historic faith of the church."

In a reply to a copy sent to him by the group, the Rev. Gardiner M. Day, rector of Christ Church, Cambridge, Massachusetts, said that "I must convey to you what I and many others feel is the continuous service Bishop Pike is rendering not simply to the diocese of California, but to the whole church in his forthright and courageous expression of what the Christian Gospel has to say to the world today. He is one of the few Christian ministers in our country today who, because of his intellectual competence, honesty and courage as well as his unusual gift of expression, is able to command the attention and respect of people of all walks of life both within and without the church. Indeed one of his great assets as a bishop of our church is that he makes those outside the church—the so-called 'secularists'—realize that the church is not simply concerned about the church and its preservation as much as it is about the world and its salvation."

Noting that the California group "are troubled because this causes controversy" Mr. Day emphasizes what might well be a reminder to people of all churches, in these words, "Of course it does, and it always will. Do not the Gospels show both that our Lord was almost continuously the center of controversy and that he recognized this to be the inevitable outcome of following the Will of God? (See Matthew 10:34f; Luke 12:51f) Allegiance to Jesus Christ like all truth is bound to cause division between those who believe his spirit and teaching can and must be applied to the problems of the day and those who do not. Neutrality is impossible. Either the Cross of Christ is a symbol of ironic tragedy or of the salvation of mankind.

"Since in your statement you emphasize only the individual's relationship of God and man, urge the study of 'scripture, liturgy, tradition, etc.' and nowhere mention the importance of the application of Christian principles to the staggering problems of our time such as race and international relations, communism and the 'population explosion,' the implication is that like both the Soviet Government and the John Birch Society you believe the church should devote itself entirely and only to Bible study, prayer

and pious observances, which is the worldly man's way of rendering the church innocuous and impotent."

Recalling that the New Testament clearly indicates that "St. Paul and the first Christians as well as the early church were nothing if not the center of controversy," Mr. Day adds: "When, if ever, the church ceases to be involved in controversy, the church will be dead"—which is something for timid walled in Christians to remember. He gives sound advice when he asks the California malcontents to "reconsider prayerfully whether you would not serve our Lord better were you to support Bishop Pike in his difficult task of proclaiming the Gospel in your rapidly growing diocese than in expending your time, thought and energy in trying to undermine him."

We are grateful to the liberal rector of historic Christ Church, Cambridge, for his useful thesis on the importance of controversy and such an intelligent, informed and fearless exponent as Bishop Pike.

How is Your Conscience?

ON AUGUST 6, there were a dozen Americans present when the people of Hiroshima gathered for the sixteenth year to say their prayers of memory at the mound where the unknown victims of the atomic bomb dropped by Enola Gay, ordered by President Truman, are buried—the small bomb which the people of Hiroshima call "the light of 1000 suns." During that day of frightful memory, when Buddist and Shinto priests and Christian clergymen led their people in prayer from dawn until late hours, how many Americans who were not there remembered what America had done? No one knows just how many men and women and children were burned to death that day or died later, but the usual estimate is 200,000. Did any church in America have a service of remembrance and repentence on that August day? Are many of our citizens disturbed as they read of those who have died each year as a result of what happened sixteen years ago? As a part of the observance last month we note that the mayor of Hiroshima "entered the tunnel-shaped cenotaph and on a slab of stone placed a book containing the names of 139 residents who died this year from what were said to have been the after-effects of the bomb." Is it strange that at meetings that evening near the Atomic Museum in Hiroshima speakers denounced the United States or that there was a call for political action against our country? And what were the thoughts of the bomb patients from clinics and hospitals who sat in the front rows at the prayer meetings?

Phillips Packer Elliott

IN THE death of Phillips Packer Elliott, minister of the First Presbyterian Church in Brooklyn, many a good cause has lost a valiant, skilled and self-sacrificing leader. He was widely known for his contributions to successful inter-church cooperation, which, among other avenues, was expressed when he served as president of the Protestant Council of the City of New York for three years and previously as president of the Brooklyn Church and Mission Federation before its merger with the council. As a member of the Board of Missions of the United Presbyterian Church he had an opportunity of expressing his long-established interest in international relations by a visit to the Philippines, Thailand (then known as Siam) India and West Africa in 1941. Six years later, in 1947, he was a member of the group of seven Protestant clergymen invited by the government of Yugoslavia to study the religious situation in that country. Dr. Elliott was enthusiastic in finding that, contrary to reports in the American press, all the churches in Yugoslavia, Roman Catholic, Orthodox and Protestant, were open and carrying on regular services. All who knew Phillips Elliott would agree with the executive director of the Protestant Council who said that he had known "few religious leaders having such depth of human compassion, genuine humility, intellectual integrity, and ecclesiastical statesmanship."

Fake Degrees

THERE are at least 200 "degree mills" in the United States, "colleges" which award academic degrees on the payment of a fee which is sometimes a small donation, or may be as much as $500. Many of them have no campus but a post-office box or small office; some make a pretense of providing instruction, sometimes by correspondence, sometimes in what appear to be academic buildings, but where the instruction is hopelessly incompetent. We are amused at the story of the congregation which sent in five dollars for one D for their pastor, promising the other half of the fee when they could raise it for the other D, and make him a full Doctor of Divinity. But this is a serious matter. In a report when he was Secretary of Health, Education and Welfare, Arthur S. Flemming said: "The degree mills undermine the reputation of American education, both at home and abroad, and create hostility to the country on the part of their overseas victims." They sell their fraudulent degrees to foreign students, sometimes through correspondence courses, sometimes in their fake colleges in foreign lands. A few invite them to come here on their student visas. They soon learn that their degrees are of no value, and if they are intelligent, they probably soon discover the inadequacy of their instruction.

An Episcopal Pilgrimage

BY INVITATION from the Rev. John B. Morris, executive director of the Episcopal Society for Cultural and Racial Unity, thirty-seven Episcopal clergymen, selected from various racial backgrounds, will leave New Orleans by bus September 12 on a "Prayer Pilgrimage," which will visit church-related educational institutions, reaching Detroit in time for the General Convention. They will visit secondary schools and colleges operated by the Episcopal Church, giving thanks for those which have no racial barriers, and confessing their own involvement in the system of segregation. At institutions that still discriminate against races, they will "pray that both a concern as well as a capacity to proceed might prevail in each case." The pilgrimage will indicate support of those now seeking freedom of travel. They will usually use regular terminal facilities for meals, though they may have to eat some in jail. The Rev. Dr. C. Kilmer Myers, of Trinity Church, New York, author of "Light the Dark Streets" will be the chaplain. The members of this group will attend a dinner to hear the Archbishop de Blank of Capetown during the convention.

This pilgrimage of Episcopalians, is not to "convert the heathen," but to offer a humble witness to the whole Episcopal Church, which, as Dr. Myers has said, is "in the main racist, caste-ridden, and socially exclusive."

St. Paul and the First Amendment

*Free Speech 2000 Years Ago**

By CLIFFORD J. DURR

IN THE YEAR 54 A.D. one Saul of Tarsus, alias Paul, a notorious agitator and trouble-maker, was arrested and brought to trial before Gallio, the Roman Deputy of Achaia (southern Greece). The charges were serious, and public indignation against the prisoner was at a high pitch. He was certainly no first offender, and the most earnest social workers would have had a difficult time winning sympathy for him on grounds of an underprivileged childhood.

Paul, or Saul, was a member of an old and respected family. Brought up in a religious atmosphere, he had received a good education, attending, as a young man, one of the leading universities. There he studied law under the foremost legal scholars of that time.

With his educational advantages and family connections, he had had no difficulty in getting employment as a prosecuting attorney on leaving the university. At first diligent and even zealous in the performance of his duties, Paul gave every evidence of being a young man destined for high position. Then, for no apparent reason, he went back on his upbringing, betrayed a solemn trust and threw away a promising career. It happened in the following way.

A tightly disciplined group of malcontents, operating out of Damascus, was busily engaged in the highly subversive activity of undermining the very foundation of established religion and preaching disrespect for law. Their ringleader, one Simon Peter, a tough, uneducated fisherman from Galilee, had openly advocated defiance of the lawful authorities. "We ought to obey God," he told his followers, "rather than men." He had made it abundantly clear that he expected his own directives to be carried out. Professing a humane concern with bringing about a good society in which everything should be owned in common and none should want, he had persuaded a man by the name of Ananias, and his wife Sapphira, to sell everything they owned and contribute the proceeds to the group. When they attempted to hold back a little for themselves, he ruthlessly liquidated them, buried their bodies secretly and then attributed their demise to an act of God. One can only wonder how many others had met a similar fate, for Peter was a man of violent temper and quick with the sword.

Because of his past success in dealing with these same lawless elements, Saul, or Paul, was selected for the task of bringing the Damascus group to justice. Armed with a warrant for their arrest, he started on the road to Damascus, "breathing out threatenings and slaughter" against them. But the arrests were never made. Instead, he destroyed the warrants and joined the group he had set out to discipline.

It would be a mistake to attribute Saul's inexcusable behavior to fear, for whatever may have been the defects of his character, physical cowardice was not one of them, nor was a reluctance to use violence when the occasion required. His "breathing of slaughter" was not empty boasting of his toughness. According to a reliable account, he had been involved in at least one killing. In all probability, there had been many more as he wrought the "havoc" among lawbreakers with which he was credited.

Moreover, his cock-and-bull story about being blinded by a bright light and hearing a mysterious voice speaking from the Heavens was hardly convincing as a plea of temporary insanity. That he knew exactly what he was doing is clear enough from the fact that he went immediately into hiding and came out as the leading spokesman and organizer of the very group he had sworn to wipe out.

PAUL'S defection can be explained only as the delayed effect of ideas planted in his mind during his college days by a radical law professor, one Gamaliel. Whether this professor was a secret member of the group, or even a conscious fellow traveler, is not clear, but it is a matter of record that on at least one occasion he came to the defence of its members, advancing un-Pharisaical arguments about freedom of speech and of belief not unlike those set out in a memorable piece of legislation adopted some seventeen hundred years later over the bitter opposition of some patriotic churchmen—the Virginia Act of Religious Liberties.

For nearly twenty years after his act of apostasy, Saul, now known under the assumed name of Paul, had traveled a circuit through the key cities of two continents, a jump ahead of the police, spreading his poisonous propaganda and leaving behind him a wake of strife, dissension, violence and frustrated indignation. According to a source believed to be reliable, he had on occasions openly advocated outright treason against the government, denying the sovereignty of Caesar and asserting that the only legitimate sovereignty lay in the line of a Nazarene carpenter of questionable parentage, who only a few years before had himself been tried and executed for alleged claims of the same nature.

QUITE early in his career, Paul had been cornered in Damascus, but had escaped through the connivance of confederates, who let him over the city wall at night in a basket. At Philippi, he had actually been caught and jailed, but thanks to the confusion created by an earthquake and to the concern of the magistrates when they learned that he was a free-born Roman citizen, he was released without even being required to make bond.

The police having shown their helplessness, the good, law-abiding citizens were forced to take matters into their own hands. Time after time he was chased out of cities, only to sneak back in again as soon as things quieted down. Once he escaped only by feigning death from blows he had received at the hands of a posse.

Only in the sophisticated city of Athens did he fail to stir up any serious conflict. The people took calmly his highly inflammatory "one-world" talk about God having "made of one blood all nations of men." They were not even too put out by his contention that the executed Nazarene mentioned earlier had been resurrected from the dead; and they offered to hear him again on the subject, if he would come back with some solid evidence to back up his contention. But it is well known that the Athenians were the kind of people who liked nothing better than an argument and "spent their time in nothing else, but either to tell or to hear some new thing." Nothing was too obscure or too fanciful for them to listen to, and they were not likely to get upset about Paul's advocacy of an unknown God who, whether he actually existed or not, was too insignificant to be recognized on Mars Hill.

Now, at Corinth in Achaia Paul at last was securely under arrest and actually before the court for trial. The courtroom, we may well believe, was

*This interpretation of St. Paul's career is based chiefly on The Acts of the Apostles.

Clifford Durr, former chairman of the Federal Communications Commission, is an attorney in Montgomery, Alabama.

highly charged with the indignation of outraged citizens. Paul was without counsel, and if there was a single witness ready to testify for him, his name has not come down to us. But luck again was with him in the form of the judge to whom his case had been assigned.

Whether Gallio's appointment had been for life, or for good behavior, or only for a term of years, is not on record, but he was clearly a martinet—irascible, dictatorial, a stickler for the letter of the law and not inclined to put up with any foolishness, as he saw it, in his courtroom.

The prosecution arose and read the indictment:

"This fellow persuadeth men to worship God contrary to the law." According to the report of the trial, Paul was about to enter his plea of defense, but before he could "open his mouth," Gallio launched into an attack on the prosecution. "What do you mean," he said in effect, "dragging a man into my court charged with nothing more than advocating unorthodox religious views? If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you. But if it be a question of words and names and of your [religious] law, look ye to it, for I will be no judge of such matters."

With that, the report says, ". . . he drave them from the judgment seat."

Thus, on First Amendment grounds, Gallio,[1] on his own motion, threw out of court in a matter of minutes a case of tremendous public importance which had been building up for twenty years; and Paul was once again turned loose on society to resume the spread of his obnoxious and dangerous doctrines.

Unfortunately, press accounts of the public reactions to Gallio's opinion have not come down to us. Possibly Gamaliel came to his defense in an article in the Tarsus Law Review, but we may safely assume that the more solid journals carried an abundance of articles and editorials deploring the appointment to the bench of a political hack, so lacking in intelligence, experience and judicial temperament, and showing beyond the shadow of a doubt that his opinion was based not on law, but on nothing more than the sociological writings of some Christian-minded crackpots.

(To be concluded next month)

[1]It is not surprising that Gallio proved to be a man of principle and firmness, since he was the son of Seneca the Elder and the older brother of Lucius Annaeus Seneca, the great Stoic philosopher.

Third War: or New Berlin?

By IRVING F. LAUCKS

THE possibility of a third war is no new subject. All who read have been more or less bored for some years back by the endeavor of a few to rouse the many to the danger, not only of the next war, but of all future wars, of war as a long tolerated evil.

Now the world has a grand-stand seat to watch the storm gathering; from all quarters the dark clouds rush to the center. When the tension mounts high enough the impossible, unthinkable war we have grown so accustomed to hearing about is upon us in all its fury.

The storm center now is over Berlin. Our president says he will not hesitate to lead the country into war if necessary to preserve the status of this city.

Mr. Khrushchev has been busily delivering ultimatums—so far verbal but none the less establishing a position from which he may be unable to retreat.

At this writing each side is playing the old game of frightening gestures, trying to bluff its opponent into backing down. We have got into the habit of saying war is "unthinkable." Maybe so—but don't forget that dictators are in a special position. Rather than back down, they start a war, hoping to come out with less personal damage than they would suffer by retreating. In dealing with a dictator therefore one must always be careful to leave him an escape hatch.

Attempting to maintain Berlin as a non-communist outpost completely surrounded by communist territory was a terrible mistake. Of course, when it was made the condition that developed shortly after was not anticipated. For a conception of the present situation, just imagine that Russia or Red China had somehow acquired the right fifteen years ago to maintain an army in Pittsburgh, and were holding to this right like a dog to a bone. Already in 1948, during the "airlift," only by Divine Providence was war averted.

In calculating the chance that Mr. Khrushchev will back down as did Stalin in 1948, we must remember that then Russia had no atomic capability, but how different today Sputnik and Gagarin should have taught us.

Aside from Senator Mansfield's proposal of Berlin as a free city, U.S. pronouncements have been all for maintaining this dangerous status quo. Why do we insist in preserving such a potentially explosive situation? Even though we escaped in 1948 and how many times since, even though we escape now, do we dare tempt fate further? With each escape, tensions mount, the danger increases and there are other trouble spots nearly as bad waiting to erupt.

If we are going to rely on arms-racing to make war unthinkable (but certainly not impossible) then it becomes necessary that the danger spots be removed as far as possible.

Several years ago a compromise was suggested for Berlin which seems eminently practical and sensible: Build a new West Berlin well inside West Germany. For all its citizens who elect to move, duplicate there their real property. Probably entirely too simple; diplomacy and international dealings must remain complicated, otherwise just plain ordinary people might understand them and be tempted to think about them and even to act.

Of course, someone at once cries—but the cost!

I BELIEVE no reasonable being would worry much about the cost, if it materially decreased the chance of the next war. I have no accurate way of calculating the cost but it might approach ten billion dollars. West Berlin has a little over 2,000,000 people. Doubtless a considerable number of these would not care to move. 10 billion dollars would provide nearly $7,000 for each of a million and a half people. The assessed valuation of New York City is less than $3,000 per inhabitant, much of which is land value.

The world is spending over a hundred billion dollars per year ostensibly to prevent the next war. Much of this is spent for weapons which are obsolete in a year, or even before they leave the factory. Couldn't the world afford to spend ten billion dollars in an investment for peace, good for all time?

I believe all the developed nations would gladly share the cost of the move. Perhaps a fair share for each would be a percentage of their yearly military budget. Maybe the move could be financed by long-term bonds, guaranteed by the nations, offered to private investors.

By this plan neither side loses face. Both admit a mistake was made originally. The West does not withdraw its troops—the city leaves the troops. If we insist on maintaining them in the new location, perhaps West Germany would consent. Any suggestion of "retreat" on the part of the West would be offset by Russia paying its share of the cost.

Not only would this move in itself be a great precaution against war, but it might serve as a precedent for the introduction of common sense into international dealings.

There is another trouble spot much like Berlin—every bit as likely to touch off the next war—the offshore islands (or rocks) of China, Quemoy, Matsu, etc., held by Chiang Kai-shek, within spitting distance of Red China—just as though Staten Island was held by some hostile foreign nation. Providence has undoubtedly intervened several times in the last ten years to prevent this situation from exploding.

To move these rocks would be as efficacious in preventing war as to move Berlin, and far less expensive. In

(Continued on page 13)

Cambridge Church's 200 Years

Anniversary of Parish Established by Tories in 1761 To be Celebrated Next Month

THE two hundredth anniversary celebration of one of Massachusetts' oldest Episcopal churches will be held during the week of October 15-22. Christ Church Cambridge, while honoring its pre-Revolutionary tradition, will look forward to the next two hundred years, and the church's role in the world of the future.

"The Mission of the Church in the World Today" is the theme of anniversary week, and outstanding speakers from many areas will participate in the daily Cambridge meetings. Among them will be the Rt. Rev. Henry Knox Sherrill, former presiding bishop now president of the World Council of Churches; the Rev. C. Kilmer Myers, vicar of the Chapel of the Intercession, New York City; Dr. Rhoda Metraux, anthropologist of the American Museum of Natural History; Dr. Randal Robertson, assistant director of the National Science Foundation; the Rev. Theodore O. Wedel, canon of the Washington Cathedral, and the Rt. Rev. Leonard Wilson, bishop of Birmingham, England. Bishop Wilson represents the Society for the Propagation of the Gospel in Foreign Parts, which originally established the parish.

Christ Church was organized in 1759 for Church of England families living in Cambridge, who had no church nearer than King's Chapel, Boston. They appealed to the Society for the Propagation of the Gospel in Foreign Parts, which agreed to establish a "mission" at Cambridge.

The first missionary was the Rev. East Apthorp, a son of the greatest merchant prince of Boston. He was a young man of such brilliance and prominence that it was suspected that he had been privately selected as the first bishop of the American colonies. The fine house he built on Plympton Street was nicknamed "the bishop's palace" and now is called Apthorp House, (the residence of the master of Adams House). The presence of this imposing Episcopal rectory at the very doors of Harvard College caused such alarm and antagonism among the Puritan element that East Apthorp soon resigned and returned to England.

The church building was designed by Peter Harrison of Yorkshire, who had come to Newport, Rhode Island, as the first trained architect in New England. He had also designed King's Chapel, Boston, and the Jewish Synagogue in Newport, both still standing. Christ Church bears great similarity to London churches of the eighteenth century. It had a wine glass pulpit in the center and forty-four high box pews. The exterior was gray with red doors as it is at present. Timbers were felled on the upper reaches of the Charles and floated down to Cambridge.

In the summer of 1857 the church was cut in two and the chancel and one pillar on each side were moved back thus enabling the church to be enlarged to the extent of two windows and two columns.

The organ loft is an especially fine original feature. The organ—a rarity in those days—was built by the distinguished English maker Snetzler, and was procured by the exertions of Barlow Trecothick, Lord Mayor of London, whose sword is now in the vestry room. During the Revolution some of the metal pipes were melted into bullets, and what remained of the organ was discarded in favor of a new organ in 1845.

The church was opened for service on October 15, 1761, and prospered till the Revolution, when the congregation was broken up because they were Tories. At the evacuation of Boston, nearly all the parishioners followed the British army to Halifax. Many, including the third missionary, the Rev. Winwood Serjeant, went to England, never to return.

When, in 1775, after the battle of Lexington, Cambridge was filled with the hastily gathered army of revolutionists, this unused Tory church was seized to shelter troops. Later on two occasions it was restored to its proper use. When Mrs. Washington joined General Washington in Cambridge in

the middle of December, she seems to have taken much interest in the church, and it is known that at her request a service was held here—on Sunday, December 31, 1775,—at which "there was present the General and lady, Mrs. Gates, Mrs. Curtis and a number of others." In default of any available clergyman, Colonel Palfrey (whose tablet is on the eastern wall) read the prayers, including one of his own composition, still extant. In his prayer he asked for divine guidance for both King George and the Continental Congress. General and Mrs. Washington are believed to have occupied the third box pew from the front on the left wall (a marker may be seen near the present pulpit).

WHEN British soldiers and officers captured at Saratoga were held prisoners-of-war in Cambridge, the church was again opened (June 20, 1778) for the funeral of one of the officers, Lieutenant Browne, who had been shot by one of the sentries. This British officer was probably buried in the Vassall tomb. The whole affair caused the greatest excitement, and gave the townsfolk occasion to swarm into the building and wreck the interior completely.

For many years after the Revolution the life of the parish was almost extinguished. The edifice itself was in such a wretched condition that Harvard Episcopalian undergraduates contributed $300 toward its repair, and it was Harvard students who comprised a large part of the congregation during the church's gloomiest days. Not until 1829 was it sufficiently strong to procure a settled rector, the Rev. Thomas W. Coit of Salem, who came to help the parish's "slow and patient recovery."

Mr. Coit, having been called to Kentucky, left his position open in 1836 for the Rev. Mark Anthony DeWolfe Howe, who resigned because of ill health the following year. Mr. Howe's term of service was followed by another short-lived rectorship, that of Thomas H. Vail, 1837-1839.

The congregation was so small and the salary was so meagre that no minister could be found who would consider the position more than a temporary one.

Finally, in 1839, the Rev. Nicholas Hoppin began what was to be the longest and probably the most fruitful ministry in the history of the parish remaining as rector for thirty-five years until 1874.

In 1853 the original box pews were rebuilt in modern style and four years later the church was lengthened twenty-three feet. The Harvard chimes were installed in the tower, and the parish voted to introduce "congregational singing with a choir of boys." The first peal from the Harvard chimes rang out at the centennial celebration in 1861. These bells in the tower were presented by a committee of Harvard undergraduates and alumni, led by Richard Henry Dana, author of "Two Years Before the Mast."

During the post-civil war days, three rectors served the parish: Dr. William Chauncy Langdon from 1876-1879, the Rev. James Field Spalding from 1879-91, and the Rev. William Benjamin Basil King from 1891 to 1901. A gifted preacher, Mr. King, though forced by illness to retire from the active ministry, continued his writing until 1928, and wrote a number of novels under the name of Basil King.

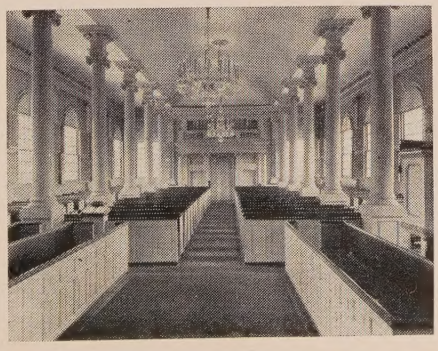
Prescott Evarts, a graduate of Harvard in 1881, was rector from 1901 to 1930. Under his leadership the organizations in the parish grew in number and activity and a new realization of the parish's opportunity for work among the students at Harvard was evidenced as the Rev. George Lyman Paine was engaged as chaplain to Episcopal students.

Dr. Evarts was a real shepherd of the now large flock and the extremely high esteem with which he and Mrs. Evarts were held not only by the parish but by the community paved the way for the decision of the congregation of St. John's Chapel of the Episcopal Theological School to join the parish in 1931.

The Rev. C. Leslie Glenn was rector of the combined congregations from 1931 to 1940. Under his guidance the student work was firmly established and the Rhinelander Foundation was formed to maintain it. Since 1936 the work has grown by leaps and bounds under the able direction of the Rev. Frederic B. Kellogg, chaplain. Canterbury House in which the chaplain lives was given by Cushing Toppan and has been of immeasurable value for the student work.

The Rev. Gardiner M. Day became rector in June 1941. In 1949 a new parish house, designed by Charles Collens, was erected, on the site of the old parish house and 19 Farwell Place, at a cost of $226,000 and an additional $50,000 was spent on renovating the area in the rear of the church. No. 17 Farwell Place was given to the parish to provide living quarters for two members of the staff and named Musgrave House in honor of the donnors, Mr. and Mrs. Arthur Musgrave.

In addition the Endowment Fund has been increased from $112,000 in 1940 to $572,000 in 1960 and Mr. Day hopes that $200,000 in gifts or pledges may be added as part of the 200th Anniversary commemoration.



Among the objects of interest is the communion plate originally given to King's Chapel, by the English sovereigns William and Mary in 1694, and transferred to Christ Church by the royal governor, Hutchinson, in 1772. The silver christening basin was given by the mother of the first rector in 1761. The "Baskett" Bible (published in 1753) and the folio Prayer Books (1757), with the prayers for the king struck out, are still in good condition, as is a Prayer Book from King's Chapel (1766) bearing the royal cipher "G. R." (Georgius Rex) surmounted by a crown.

The old burying ground next to the church belongs to the city of Cambridge. Early settlers were buried here, including the first nine presidents of Harvard. Henry Dunster, the first great president, who had to resign over a religious question, asked to be brought back and buried next to the college he loved. Stephen Day, owner of the first printing press, is buried here, and soldiers from the Revolution and all the colonial wars. The inscriptions reveal the hardships undergone to found a settlement and a university in the wilderness.

Today, in 1961, Christ Church parish has an amazingly extensive, varied and strategic ministry, in what is no longer a peaceful rural village, but one of the academic cross-roads of the world.

One of the most dynamic and extraordinary of all of the facts about Christ Church in mid-twentieth century is its brilliant and beloved rector, the Rev. Gardiner M. Day, who celebrates his twentieth anniversary in Cambridge in the same year with the two hundredth of his parish. Mr. Day stands firmly in the evangelical tradition to which Christ Church has borne unwavering witness. But, added to his magnetic outreach is a sparkling knowledge and understanding which makes a great preacher as well as a missioner. A Yale man among Harvard luminaries, Mr. Day more than holds his own, with humor and charm. His steady support of ecumenical movements, and his pastoral concern for all ages of his flock bring many searchers and marginal Christians firmly into the fellowship of the Christian community.

AT his visitation for confirmation to Christ Church recently, the Rt. Rev. Anson Phelps Stokes, Jr., bishop of Massachusetts, said, "Two hundred years of history lead some churches to look only to the past. It is otherwise with Christ Church. You were established when our country was young, and the educational foundations around you were relatively weak, and Episcopalians were a small element in the community.

"You have contributed to the growing process which now finds you at the heart of a world center of education, research and industry, and you minister to all types and kinds within it. The challenge before you is to make Christianity the vital force in the world being so largely shaped in this community."

The Whole Sordid History

By GORE VIDAL

This column is reprinted from the New York Herald Tribune. The author, a guest contributor during John Crosby's vacation, is a critic and playwright.

WHEN I was running for Congress last year (now there's a phrase to empty a room!) I was asked the same planted question at nearly every meeting: Are you in favor of the House Un-American Activities Committee? My answer was usually more cautious than candid. For purposes of legislation, Congress has a constitutional right to investigate anything it wants to, and I am all for Congress' traditional privilege, but then I would suggest tactfully to my audience that HUAC had produced less legislation at a greater cost than any committee in Congressional history, and as for its chairmen . . . well, who could admire Martin Dies? Or that superpatriot J. Parnell Thomas, who went from Congress to the clink? Or the present chairman, Francis Walter, whose only legislative distinction is the notorious Walter-McCarran Immigration Act, a sly bit of work Cardinal Cushing felt could not "be defended without recourse to the discredited and un-Christian tenent of racism." I left the subject there, realizing that the lunatic Right has worked out a fine (and to many people perfectly reasonable) syllogism. HUAC is against un-American activities. Mr. Blank is against HUAC. Therefore, Mr. Blank favors un-American activities.

Fortunately, a brilliant case against HUAC has now been made by Frank J. Donner, a constitutional lawyer, in a book called "The Unamericans," to be published by Ballantine as a paperback this month. Using transcripts and documents, Donner records the whole sordid history of HUAC from its beginning in 1938. Originally, HUAC was a short-term investigating committee which evolved gradually into a standing committee though, contrary to precedent, its function is not legislative, but simply "exposing" communists. John Rankin, of Mississippi, was godfather to HUAC in the House at the time of its metamorphosis in 1945. When Walter Winchell, among others, attacked the committee, Rankin dismissed the columnist with characteristic charm as that "communistic little kike."

Neither in the past nor in the present has HUAC ever found "un-American" any fascist or racist organization. In fact, in 1942, the Ku Klux Klan's Imperial Wizard James Colescott said, "The committee's program so closely parallels the program of the Klan that there's no distinguishable difference between them." As for the John Birch Society, Gordon Scherer, HUAC's ranking Republican member, is a sponsor. Not only is the committee instinctive in its dislike of the foreign-born and colored minorities, it is even on record as opposing "racial and social equality."

The final irony, of course, is that as the communist menace outside the United States increases, inside it decreases (today there are some 20,000 American communists, a fraction of what there was in the 40s). Yet the hate groups grow more hysterical every day in their search for communists. Actually, their real targets are liberals, minority groups, intellectuals, "do-gooders" (they themselves are proud "do-badders"). Their method is now so odd that if some one they dislike actively fights communists (e. g., Dean Acheson), they will say: but that's his plot; he only *seems* to fight communists. He's really a spy. This way paranoia . . . and Candy Man Bob Welch, the Big Bircher . . . lie. Hopefully, we now have Mr. Donner's book and I'm certain anyone who reads it will agree with Harry Truman that "the most un-American thing in America is the House Un-American Activities Committee."

Gargoyles

IT IS DOUBTFUL whether many of us realize the complexity of the problem which the free nations now face. We forget that the Anglo-Saxon principles of democracy are not a simple, clear-cut system, which can be easily defined and practiced. The United States, Great Britain and Switzerland are the only nations which seem able to maintain truly democratic governments. Our democracy requires a continual "process of making political freedom compatible with national stability and economic justice."

Reinhold Niebuhr warns us that "if we regard democratic institutions as simply immediate alternatives to communism in such pastoral economies as that of Laos, or in corrupt forms of feudalism as in Latin America, we betray a more utopian Messianism than communism itself."

Dr. Niebuhr fears that "the hidden dogmas and pre-suppositions of the 'free world' are as blinding to the eyes as the more explicit dogmas of communism." Primitive nations cannot leap at once into a democratic system which has taken us a long and tortuous process to develop; and our "open society" is still experimental rather than fixed. The feudalism of Latin America, as Adlai Stevenson has reported, manifests a striking social inequality. The rich get richer, and the poor get poorer. A technical economy is likely to aggravate this inequality.

Unless we can help the new nations to gain not only technical competence, but also social justice, the havoc which will result will play into the hands of the communists, and for these nations communism will become the "wave of the future" which Khrushchev believes it to be.

IN HIS column "Trade Winds" in the **Saturday Review,** Jerome Beatty, Jr. has collected from his readers some appropriate re-arrangements of book-titles and authors. Robert Frost thinks that "Venus Observed" should have been written by Samuel Pepys. Someone suggested that "the Song of Songs" should have been co-authored by Synge, Lewis Carroll and Trilling. Either Stringfellow Barr or David McCord would have been the right author of "The Gallows," and Hedda Hopper or William Sharp of "The Guillotine." And how about George Sitwell or Fanny Burney for "the Electric Chair"?

"I QUOTE this at length for the purpose of showing, not that I can swim, but that the water is really deep."

We like this sentence from Bishop Sherman's Alumni Essay at the General Theological Seminary. He is a skilled diver in this learned treatise on "The Spirit of Knowledge," which begins with a mathematical formula to indicate the meaning of a fact, and we trust that the alumni of the General Seminary were better able than we were to follow the complicated strokes of the swimmer, mostly diving into very deep water. At the end the swimmer comes to the service with a simple breast-stroke, and we can follow him in his belief that the Spirit of God inspires every sort of knowledge. "The spirit of knowledge," from Isaiah 11:2, would be an excellent Whitsunday text. In his over-modest statement that he is not versed in metaphysics, the bishop quotes a delightful stage-direction from a medi-eval mystery-play: "Here Adam and Eve shall appear naked, and shall not be ashamed."

PERCY SYLVESTER MALONE

Soundings

I have just had the privilege of studying in detail the brilliant article written by Bishop James A. Pike for the December Christian Century; and I have also read the supplementary Pastoral Letter of Quinquagesima which he addressed to the diocese of California. Everyone interested in this matter ought to read and ponder and discuss these documents. There is, of course, not a word of heresy in them! Only clergy ignorant of Doctrine in the Church of England (and please note it is in, not of) could make such patently absurd charges for reasons which I must leave to their consciences. For my part, I am so grateful for the sight of a bishop thinking theology out loud that I want to record that gratitude here. The bishop

of California is obviously thinking, living and growing in the faith, a condition to which I thought we all aspired. The American church has much to be proud of in this brilliant, outspoken, active—and therefore controversial—Father in God.

▲ SOMETIMES the simple can be startling in its truth. These words come from a 1958 editorial in The London Times Literary Supplement: " . . . the church's response to the world crisis must consist not in moralizing but in teaching theology and practising good works."

▲ WRITING in The Guardian of Manchester in March about epitaphs, Roger Lloyd said, " . . . another epitaph flashed into my mind, which Gregory Dix rescued for our inspiration from the vanished world of fourth-century Anatolia. 'Here sleeps the blessed Chione, who has found Jerusalem for she prayed much'; and on that Dix commented immortally: 'Not another word is known of Chione. But how lovely if all that should survive after sixteen centuries were that one had prayed much, so that the neighbours who saw all one's life were sure one must have found Jerusalem.' It is one of the most moving sentences I know."

▲ DAVID GOURLAY, writing in The Guardian in July, discussed the church as an institution. He spoke of the unresolved tension between the divine mission of the church and its institutional life. "Our churches today are organized to maintain their institutional life. Like other organizations in society the chief end of the church is to maintain its life. Its goals are large memberships, financial support and all the attributes of worldly splendour." He feels that such an approach means that barriers are set up against God. He reminds us that when such is true, "It is operating in direct contradiction to the fundamental principle of the church of Christ which is—'Whosoever would save his life must lose it and whosoever loses his life for My sake and the Gospel's gains it.'" He concludes that a new kind of life for the church in society is needed. He defines a Christian as one entirely committed to Christ, not to a conventional idea of the church. It seems to me that while he is harsh to those churches which are aware of this danger and are acting in stunning daring, he is offering a salutary reminder to the great number of churches everywhere which fit his description. We are back to the fact that its members make the church even as the church moulds and guides them. No wonder the church produces saints and reformers in its healthiest periods.

WILLIAM TURNER LEVY

The Berlin Folly

By HUGH B. HESTER, Brig. Gen., U.S. Army (Ret.)

AS HAS happened so often before, especially since 1945, the Kennedy Administration has failed, and is failing, to truthfully inform the American people of the critical world situation. Earlier it was Laos and the Congo, then Cuba, now Berlin, tomorrow it's almost certain to be Formosa and God only knows what then. None of the official reports about these areas contain the whole truth. Most have been deeply colored. The stage for the Formosan crisis was set recently when Mr. Kennedy assured Chiang Kai-shek, through the latter's "Vice President," that nothing in the Truman - Acheson and Eisenhower - Dulles Doctrine had changed so far as China was concerned. The President's "New Frontier" acceptance speech, with each passing day, becomes more and more meaningless, more like the high school oration, "Beyond the Alps Lies Italy."

From the President all the way down through officialdom, including the Congress and extending to the press, radio and television: all have been ringing the ideological welkin about the West's ethical and legal rights in West Berlin, its duty and obligation to defend the "Christian" democrats of Hitler's old German capital, Berlin, against the "Atheistic Barbarians" of the East. It is being said this must be done even at the cost of a thermo-nuclear war. How insane can some men become?

The first requirement for any sensible solution of the Berlin problem is some knowledge of how it arose; just why this West German enclave is located 110 miles inside the German Democratic Republic which the western powers refuse to recognize. Originally, the leaders of the Grand Alliance against Hitler purportedly supported the formation of a demilitarized, de-Nazified, decartelized, democratized, and unified Germany. Why, when and how this grand concept failed is unimportant except for propaganda purposes. The people of the world, since all will be vitally affected by the end results, ought to know that everyone of the great powers, party to the initial agreements on Germany, have violated one or more of the above provisions.

Since I am writing primarily for an American audience, I shall limit this article—necessarily brief—to a statement of some of the omissions and commissions of U.S. policy makers as I observed them from the vantage point of Chief of the U.S. Food and Agricultural Program for Germany, and United States Quadri-partite representative on these matters, Berlin, Germany, 1945-47 and studies of them since. The unification of Germany under the Potsdam Agreement, August 1945, was deeply compromised by Mr. James Byrnes, then Secretary of State, in a speech, Stuttgart, Germany, August 26, 1946, to a German audience, setting forth U. S. unilateral terms for the unification of Germany.

The initial result of this new and unsound policy was the creation of a bizonal organization of Germany (United Kingdom-United States) with headquarters in Frankfurt. This was followed a few months later with a trizonal organization, incorporating the French Zone, with headquarters in Bonn, now the capital of the West German Republic. The present results are a dangerously divided Germany and Berlin, a re-armed West Germany, preparing, in the opinion of many informed people, for a third attempt at world domination through war.

The violation of any item of a domestic contract seriously compromises the ethical position of the violator, even if it does not wholly destroy the legal rights under it. Among the great powers these violations have always furnished an excuse, if one was desired, for the abrogation of any or all of the terms of the agreement by any one of the parties to the agreement. The sovereign nation-state system is an amoral, anarchistic system. I deplore this, but it is true.

It is because of this fact that none of the occupying powers have either legal or ethical rights that are enforceable in Berlin. The vital interests of nations, not so-called legal or moral rights, determine what things are negotiable in international relations, and always have. These are just as true in the formation of U. S. foreign policies and their implementation as they are in the formation and implementation of USSR foreign policies and those of other great powers.

When Berlin was divided into the British, French, Soviet and U. S. sectors, it was the announced intention of all four powers to unify Germany with the cold capital as the capital of a new and purified nation. This was the sole reason for the creation of a situation which subsequent events have made frightfully dangerous. All the great powers have contributed heavily to the creation of this anomalous situation. This fact, added to the course history has taken since World War II, has rendered claims based upon the Potsdam Agreement meaningless, both morally and legally.

West Germany is located physically 110 miles inside the German Democratic Republic. This is a fact of geography that propaganda cannot alter. It cannot, therefore, be permanently incorporated in the NATO bloc and Germany cannot be reunited as a military ally of the West. This is a fact of power politics and has nothing whatever to do with self-determination or so called free elections. And our leaders should stop the hypocritical pretense that they do.

The leaders of the West have consistently refused, especially the United States, to carry out the Geneva Con-

vention Agreement, 1954, for "free elections" for the unification of Vietnam because North Vietnam has a built-in majority of 3 to 2. The socialist leaders have likewise opposed unification through "free" elections of Germany and Korea because the West has a built-in majority of these two areas. Neither democracy nor freedom has the slightest thing to do with the positions of the power elite of either bloc on such matters. The U. S. government has military alliances with a score or more dictators and totalitarian governments. Questions of power are the sole determinant here as elsewhere when vital national interests are involved. The administration should so inform the American people.

WHAT then, if anything sensible, can be done about Berlin? First, it is important to remember that Berlin cannot be defended with either so-called conventional or nuclear weapons. The Kissinger "limited war" concept in general is extremely dangerous, and, in my opinion, this is especially true for Berlin. This is so because the vital interests of the Soviets are involved. And when their vital interests are involved, they will fight. Make no mistake about this. West Berlin would have to surrender within 24 hours, or be destroyed, should war break out there. If it should become nuclear in character, all of Europe would be destroyed within a few hours, and I fear, civilization as well.

This means we must negotiate. We have no other choice. The Soviets are in the same boat. Both must accept the fact that no one can win a thermonuclear war. The great danger at this moment is that some adventurer in West Germany, like Syngman Rhee in South Korea, 1950, may commit us to world suicide. Brandt in Berlin and Adenauer in Bonn, I fear, are two such men. This has happened twice before in the memory of men now still comparatively young.

It is imperative that the people of the world be told again and again that the Nazis were brought to power in Germany, 1933, by the same ruling classes that now control West Germany: the great landed estate owners, including the church; the owners of the vast cartel-industrial complex; and the great German General Staff. These three, often overlapping, constitute a government within a government today as they did in the time of the Weimar Republic.

Of the 140 general officers in the West German military establishment today, each served Hitler loyally and well until it became obvious that he could not win. And these included Adolph Heusinger (one time listed as a major war criminal), now planning chief of NATO with headquarters in Paris and Washington, and Hans Speidal, commander of NATO ground forces. The Adenauer Cabinet, the West German state governments, and the West German judiciary are honeycombed, as was the United States-German Military Government to the very end, with high ranking Nazis.

It is still not impossible, but it is quite late, to neutralize Germany, both East and West. I am confident that Khrushchev and the Soviets are willing to do whatever has to be done. The Soviets lost more than 20 million people and most of their national resources by German adventurers between 1941-45. They, also, lost many millions in World War I, and during the Allied invasion, 1919-1920, and the civil wars 1919-1922.

Despite the insidious propaganda to the contrary, the Soviet and East German proposals for a solution of the West Berlin problem do not involve the sacrifice of a single fundamental German right or a single basic Western interest. As a free city, under United Nations protection, the West Berlin people would enjoy much greater security and more real freedom than now, or than they can ever expect to achieve under the present status quo arrangement. And the top leaders of the Soviet and East German governments have repeatedly stated that no blockade of the city is planned.

Can any sane person believe that the recognition of the fact of a German Democratic Republic's existence by the West would endanger the vital interests of any one? Certainly not, but our continued refusal to recognize this fact, and insistence upon retaining the present abnormal situation in West Berlin can and will almost certainly bring upon the world the catastrophe of war and an end to the Odyssey of Man.

Germany can be reunited at any time the Western powers are prepared to do two things: First, neutralize the whole of Germany after it has been demilitarized down to the national security level; second, permit the federation of the two present German governments, and their later fusion if the two wish. The first requirement is a must. A re-armed and re-united Germany would constitute a real threat to vital Soviet interests, and in my considered judgment, a permanent threat to the peace of the world. It is in the interest of the people of the U. S., the East and West alike, to prevent the creation of a reunited and re-armed Germany. I repeat, the same forces are in power in the West German government today that brought Hitler to power and the world near total disaster. This must not be repeated under any circumstances.

The following minimal program is suggested for the establishment of world peace: First, general and complete disarmament should be negotiated. There can be no permanent peace so long as any nation is equipped to invade another nation. And there can be no peace as long as any nation retains thermo-nuclear weapons. Any of these weapons that are allowed to exist must be placed under the control of a world government.

Second, the United States must be strengthened in order to maintain the peace. This means that this organization should have an international court to interpret international laws which are equal to and have the power to adjudicate international differences. This means it must also have a police force adequate to enforce its adjudications and prevent war among its members.

Third, the United Nations membership should include all nations and peoples, including the divided nations of Germany, Korea, and Vietnam. It should also include in its membership all the present colonial areas and other presently unrepresented peoples. The continuing refusal to permit China to assume her original Charter membership can only mean the failure of this world organization. The Chinese constitute one-quarter of the human race. Without proper representation in the United Nations by the Chinese, this world organization can never achieve its basic purpose: the maintenance of world peace. This would still be true even if all the rest of the world organized against the Chinese. They too will soon have the power of the bomb and the capacity to destroy the world.

Fourth, all nations should normalize their relations with all other nations. This must include the maximization of world trade, travel and exchange of information. All of these should be on a non-discriminatory basis.

Fifth, the rich nations, acting through the United Nations, should set up a vast economic program for the development of the under-developed peoples of the world. This should be an attack on poverty, ignorance and bigotry, not upon other governments and men. There can be no permanent peace so long as vast numbers of people around the world do not have adequate food, shelter, clothing, medical care, and education.

Given the will, there is no reason why this program cannot be started and implemented within the short period of one generation. Our best minds and spirits should be mobilized for the preservation of men, not upon some non-existent rights in Berlin. Let's demilitarize our army, neutralize it, and then unite it. This was our objective throughout 1941-45. This was our promise to the millions now dead as a result of that effort. Do these things and the West Berlin problem will no longer be with us.

●

Rome's Missionaries

Roman Catholics have "the same duty to the man and woman next door as the Pope has to the world," the Rev. Daniel P. Bryne said in St. Patrick's Cathedral recently.

"We must be superior Catholics to understand and fulfill the church's missionary purpose. We must bring those who are not Catholics closer to the truth and in so doing become better Catholics ourselves."

No More Hiroshimas!

By ABRAHAM L. FEINBERG

These are excerpts from an address by Rabbi Feinberg of Holy Blossom Temple, Toronto, at the First Unitarian Church, Buffalo, after the peace bridge international memorial ceremony for Hiroshima martyrs on the 16th anniversary of the Hiroshima bombing, August 6.

SIXTEEN years ago, the first tragic step was taken which has now brought mankind to the brink of universal suicide and the prospect of annihilation. Like a child on a mountain of dynamite with a detonator switch in its hand, humanity teeters on the edge of self-destruction, numbed by apathy and fear.

The agony and death which descended on hundreds of thousands of helpless men, women and children on August 6, 1945, now threatens everyone on earth. The human being created equal by the hand of God may be cremated equal by the folly of man.

Here are gathered people of diverse creeds: Christianity, Buddhism and Judaism. The peril of nuclear war joins us all in a brotherhood of fate; the H-bomb will shatter all alike. Therefore, we have united in a brotherhood of faith and work to prevent a final, cataclysmic, all-embracing brotherhood of desolation and death. No religion anywhere believes that God set man on his earthly pilgrimage to end the quest for his Kingdom in a raging crematorium.

The voice of sanity today is a voice in the wilderness of confusion and ignorance and hate. Generals rattle rockets, tacticians talk glibly and compulsively about winning a war, (as though anyone could be victorious in a war that ends civilization!), many responsible citizens are afraid to join peace movements, protest government policy, or sign a petition against nuclear arms for Canada because they cringe before the spectre of losing respectability and being dubbed a communist sympathizer (as though peace were a Khrushchev monopoly!).

Only yesterday I heard a TV commercial urge husbands to buy a name brand fall-out shelter as a gift to please their wives. It added that the shelter could also be used as a hobby room. When fall-out shelters are purveyed like a deodorant or tooth-paste, our beleaguered Western world reaches a new low in frivolity—especially when the salesman forgets to mention that they will be death-traps in a nuclear war.

Toronto youngsters have invented a new version of the game called "chicken." Several of them stand on a rail-road track; the first ones to jump before an approaching train are "chickens." That is the deadly game now being played by the two combatants in the Cold War—and the onrushing train is filled with H-bombs.

Neither East nor West want to be hit by the train; they don't want nuclear war. But neither is willing to admit it for fear of losing status at the bargain-counter; neither makes a gesture of compromise because that may suggest weakness. As a result of this double-dare adolescent "chicken" game, both prepare for the eventuality they dread, both stand their ground on the track and stock-pile the bombs —while the rest of the world is paralyzed by terror.

In such a world the nobodies must have the will to stand up to the somebodies. If the attempt to agitate public opinion against nuclear arms be "unpatriotic," let those who think so make the most of it. This cross-roads in the march of mankind from the primeval slime to the atomic isotope demands courage, clarity, compassion. We must speak, march, act in behalf of a world too timid or apathetic to save itself from the drift toward doom. Before the challenge of our time, the silence of respectability may become the silence of death. On the sixteenth anniversary of Hiroshima, we are here resolved—however small in numbers we may be—that there shall be no more Hiroshimas!

Yuri Gagarin is today on Canadian soil, as an honored guest in Nova Scotia. I was invited by his host, Cyrus Eaton, to participate in the ceremony of welcome by delivering an address at the gathering in Pugwash, but could not accept because of this prior engagement on the Peace Bridge. I believe that Yuri Gagarin has built a bridge not only to outer space, but also to men and I so wired Mr. Eaton, at the same time sending the cosmonaut our greetings. But far more urgent than the space between the stars of the cosmos is the space between the ears of the American and Canadian citizen who drugs himself with comics, TV crime stories and coke against the grim possibility of nuclear war. Let someone do something about that!

A few days before his election as President of the United States, John F. Kennedy said: "The generation of which I speak has seen enough of war-mongers; let our great role in history be that of peace-makers." All mankind waits for Mr. Kennedy to fulfill that pledge! In the meantime, ordinary men and women concerned for peace will not wait supinely for the politicians.

There is no government on earth which will forever ignore the insistent and increasing demands of its people for normalcy, security and peace. The recent Khrushchev manifesto outlining the future goals of the Soviet Union was a clear reflection of the basic desires of the Russian people for relief from poverty and deprivation, and from the economic and psychological burdens of the cold war. His communist Utopia was not really different from the Utopia of our free-enterprise capitalism. But that new vision will vanish in smoke and blood, no less than the "New Frontier" of President Kennedy, if there is a nuclear war. And both K's know it!

For every John Bircher and backwoods Congressman who measures loyalty by one's blood-pressure at the mention of communism, we should substitute the voice of calmness and sanity — and confidence in the ultimate wisdom of the American and Canadian citizen, who will no longer identify Red-hating with reason.

Let's pick up the gauntlet Khrushchev's manifesto threw down to us. Let's defeat Russia by creating economic conditions in our whole society that will not permit large-scale unemployment. Let's beat Russia in the competition for the uncommitted colored people of Asia and Africa, by sacrificing our race-prejudice. An end to racism, and the arms-race, for the preservation of the human race!

New Berlin?

(Continued from page 7)

fact, it would further be well worth the cost to move Chiang out of Formosa and a great relief to the Formosans; maybe they would even finance the move.

The world has two choices: (1) It can endure another war, whereupon whatever survivors there may be will undoubtedly have to exist under some kind of dictatorship—in many localities of gangster bosses, in others of communists. (2) It can avoid war and coexist with communism. We may as well make up our minds that communism suits quite a considerable portion of the world. The only way we can change it or get rid of it is to show these people something better suited to them. To go to war will only spread communism, for any survivors will have to adopt some such plan of common effort in order to exist.

Doubtless the feudal baron of the middle ages thought he had the only perfect system. He was wrong. If we think as he did, we will be just as wrong. He thought he could fight his way out. Wrong again. He had to learn to co-exist with capitalism. No more can capitalism, or whatever we call it today, win by war. It will have to learn to co-exist or to form a synthesis. The moves suggested above would be only a start towards coexistence, but they would at least demonstrate that both sides realized the need for a compromise.

The New Berlin would become a shrine of the world peace movement; a wonderful inspiration to the German people; an emblem of world sanity; an example of common sense in international dealings; and a monument to civilized man.

books of the day

God and Caesar in East Germany. *By Richard W. Stolberg. Macmillan. $4.95.*

Dr. Stolberg is chairman of the history department at Augustana College, and immediately after the war he served as religious affairs adviser to the U. S. High Commissioner in Germany. He should know whereof he speaks. And in this stimulating book he proves that he does. The struggle of German Protestantism against the successive Caesars of nazism and communism is one that should prove inspiring to all Christians. Yet Dr. Stolberg is not blind to the fact that the Lutheran State Church of Germany must bear a certain amount of responsibility for the woes that befell it under both Hitler and Stalin. For decades it had been addicted to a stale moralism and theological dogmatism. It had little if any social conscience. Martin Luther himself was a violent anti-Semite, and the church that bore his name did nothing to arrest the rising tide of that viciousness within the Fatherland. Yet at the center of this conservative, unprogressive church there was a small but solid core of earnest, courageous, confessing Christians that refused to cease its Christian witness for either Caesar and was not afraid to take the consequences—the concentration camp under Hitler, prison under Stalin and his successors.

ALSON J. SMITH

Three Paths of God and Man. *By Samuel H. Dresner. Harpers, $3.00.*

This little book of meditations presents profound truths with freshness, beauty and reverence. Dr. Dresner choses three approaches to God that man will find fruitful: prayer, humility and compassion. It is the virtue of the book that while nothing startlingly new is set forth yet, because of the skillful manner of its presentation, it holds one's attention to the end. One comes from it refreshed and wiser. It is not the intent of the book but the author, a rabbi, makes us keenly aware of the rich heritage our Christian religion has received from its Hebrew past.

JOSEPH H. TITUS

God in Action. *By F. A. Cockin. Penguin Books. Pelican Series. 95 cents.*

Here at last is a book on the Holy Spirit which the layman will be able to understand, and in which the clergy will find material for sermons the year round. It ties the doctrine of the Holy Spirit to his activity in history and experience: "the experience of God realized in action in the soul and in the community, present, insistent, quickening, renewing, inspiring, empowering—the Spirit." Bishop Cockin is convinced that the church can meet the challenges of our time only by the recovery of the reality of the Spirit as "God in action, God contemporary and instant" at work in the whole range of human life, and not only in the church. To see God in action as Dr. Cockin sees him gives new, intense meaning to "I believe in the Holy Ghost;" and it drives that belief hard, right into the thick of the intellectual, industrial, social, political, and religious tensions of today. Certainly a tract for the times.

F. J. MOORE

Religious Television. *By Everett C. Parker. Harpers. $4.00.*

The author probably knows more about religious television than anybody else now writing in the field. In this book he deals with the whole theory of communication and has many very helpful suggestions applicable not only to television but to any kind of communication. He moves on from this to the specific problem of mass communication and is concerned with the ways in which the Christian faith can reach people through these media. Then he takes a look at the typical audiences, based to some extent upon his previous New Haven study. Against this background the remaining chapters of the book deal with the technical problems of program planning, writing, producing, the relation of speech to action, the television camera and its use, and then on into the whole difficult field of promotion. This book should be a standard one in the field for a long time to come.

RANDOLPH C. MILLER

Intellectual Foundation of Faith. *By Henry Nelson Wieman. Philosophical Library, Inc. $3.75.*

Here is presented the crisis confronting the peoples of all nations today. Our world society, as Prof. Wieman points out, is like a caravan coming to a high mountain range over which it cannot go except by a steep and narrow pass. If we get over that pass we may enter a land more opulent than any mankind has ever known; but the only way to get over is to develop a world community and the secret of that, as Prof. Wieman insists, rests not upon "freedom" as a glittering generality, but upon freedom of people everywhere to communicate. Otherwise, humanity will descend to levels of degradation from which it may never recover. The implications for religion, education, philosophy, economics and politics are clearly drawn in this superb analysis. And a sense of humor, withal, is not lacking. With America and the world imperilled by such prostitutions of religion as Moral Re-Armament and the John Birch Society, a wide reading of Intellectual Foundation of Faith is urgently indicated.

CLYDE R. MILLER

Education For Public Responsibility. *Ed. By C. Scott Fletcher. W. W. Norton. $4.50.*

This is high-level thinking of rare quality. It is the most exciting book I have read in months or even years. Fourteen men, business, teaching, politics, labor analyze and prescribe for our present and future needs. The Fund For Adult Education sought significant articles and addresses dealing with the broad subject of education for public responsibility. Several thousand articles and published addresses were studied. R. M. Hutchins raises the question, "Is Democracy Possible?" Adlai Stevenson discusses "Politics and Morality." F. S. C. Northrop asks, "What Kind of American Civilization Do We Want?" Emery F. Bacon urges labor to set about "Achieving excellence in labor Education." Arnold Maremont, businessman, warns of "The Dangers of Corporate Activity in Politics." Charles P. Taft asks, "Should Business Go In For Politics?" Truly if a few million Americans could be induced to read and ponder on the insights and wisdom of these fourteen articles we might discover that our contemporary history was really not written long ago by Thucydides.

EMERSON W. HARRIS

Arnold Bennett and H. G. Wells. *Edited by Harris Wilson. University of Illinois Press. $3.50.*

The fuller title of this book is "A Record of a Personal and a Literary Friendship." The record consists of letters which passed between these two famous men from the beginning of their friendship in 1897 until 1931. Students of English literature will find much in these letters (of which 171 are here published for the first time) to enlighten and amuse them; and Mr. Wilson's Introduction is admirably written to serve not only as a background to the correspondence but also as a key towards the understanding of the friendship that existed, in spite of real differences, between the two men.

F. J. MOORE

Sing For Joy. *By Norman and Margaret Mealy. Seabury Press. $4.00.*

(Gift Edition $5, Available Sept. 7, 1961.)

All parents interested in their children's religious and cultural training will find this a stimulating challenge for the piano pupil. The easily read music adapted to all seasons of the church would inspire any boy or girl.

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PEOPLE : OPINIONS : EVENTS

Bus Ride

Cultural & Racial Unity Group Aids Integration

The ministerial association in Dearborn, Michigan, has come out in support of plans of the Atlanta-based Episcopal Society for Cultural and Racial Unity to visit that northern community in September as the final stop on a tour that will include a bus ride through several deep South states. The Rev. Everett W. Francis, President of the Dearborn Pastor's Union, said in a letter to the Society: "We agree that our social order contains many injustices, and indeed at times resists the development of a society more in accord with God's will. We rejoice therefore for the existence of your organization, and support you on your 'Prayer Pilgrimage.'"

The Rev. John B. Morris executive director of the unofficial society said: "We understand full well that some of our number may stay longer in Mississippi than called for by our itinerary, but we will see that some are on hand in Dearborn to keep our appointment. It is as important to underscore the needs in the North as it is to lend support to free access to interstate travel facilities in the South." After Dearborn the pilgrimage group is due in Detroit for the General Convention of Episcopalians from all parts of the country. "We want to lay upon the conscience of the church in all regions the necessity to deal with problems and opportunities in improving human relations facing each area," said Mr. Morris, "and the Convention affords an excellent opportunity for this."

•

Anglicans and North India Church Merged

The Synod of the Anglican Province of New South Wales, Australia, has voted to recognize the new proposed Church of North India and Pakistan. The projected new church represents a merger of the Anglican churches of India, Pakistan and Ceylon, the Council of Baptist Churches, the Churches of Christ, the Church of the Brethren, the Methodist Church, and the United Church of North India. The governing bodies of these groups have already given "general approval" to the merger proposal.

The synod earlier decided to recognize a similar merger in Ceylon, which involved only four churches, with the majority in the new denomination being Anglicans. However, only 20 percent of the members of the Church of North India and Pakistan would be Anglicans.

The motion was in danger of defeat until a deacon of the Sydney Archdiocese noted that, while agreeing to full communion with the new church, the synod was not bound to approve all details of the merger plan. It then voted overwhelmingly in favour of recognition. Earlier, Dr. Hugh Rowland Gough, Anglican Archbishop of Sydney and Primate of Australia, told the synod that its decision regarding the projected merger should be made against the background of the world-wide unity movement. [EPS]

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P.E. Motorama

Called the "Episcopal Motorama," with the slogan "The Episcopal Church —Forward" painted on its front, a bus in Michigan seeks not only to invite the public to the coming General Convention in Detroit, but also tells what the Episcopal Church is and what it does.

The driver is Daniel Goodrich, a native Detroiter, a senior at the Church Divinity School of the Pacific.

•

Unity?

Bishop Corson Favors Divisional Expression

The Rev. Dr. Fred Pierce Corson, Bishop of the Philadelphia Area of the Methodist Church since 1944, was installed Aug. 25 as president of the World Methodist Council for a five-year term in a ceremony in Oslo, Norway. He succeeds the Rev. Dr. Harold Roberts, principal of Richmond Theological College, Surrey, England.

Bishop Corson has an oft-stated and firm belief that Christianity "must feel responsible to quicken the conscience of the state and that wherever a moral, ethical, spiritual or humanitarian issue exists the church has both the right and obligation to speak out."

The 65-year-old church leader is an advocate of Protestant unity as distinguished from union.

"I do not favor one large church organization for Protestantism," he observed recently, "but rather denominational groups expressing religious experiences in ways congenial to those who compose the groups, recognizing the validity of each group and all groups working for a common object. The greatest sin of Protestantism is not its divisions but its exclusions."

His view on segregation are summed up in this comment:

"I feel the matter of solving the race problem is not solely one of law. We need a change of heart and attitude and a community of cultural standards if we are to eliminate the irritations now centered in the race problem."

•

P.E. Spanish Emphasis

Colombian-born, partly U.S.-educated, married to a Chilean, the Rev. Armando Cuellar-Gnecco began his duties last month as first director of the Episcopal Church's new Spanish Publications Center.

Established at San Jose, Costa Rica, this new venture will bring publication in Spanish of all varieties of Christian education material for all the Spanish-speaking Episcopal congregations in Latin America. It is a cooperative project of the missionary districts of Central America, Cuba, the Dominican Republic, Mexico, Panama and Puerto Rico.

•

Brethren

Will Pay No Tax For U. S. Military Purposes

Dr. Charles E. Zunkel, moderator of the Church of the Brethren, has notified Government officials that he will not pay the portion of his Federal income tax which is expended for military purposes.

Dr. Zunkel said in his letter to President Kennedy and the director of Internal Revenue that he and his wife "can no longer give 75 percent of our income tax for the support of military might." The letter was printed in the **Gospel Messenger,** monthly periodical of the historic peace church published in Elgin, Ill.

Although his protest is strictly personal, it is expected to influence the annual conference of the denomination to ask the Government for an alternative tax arrangement for persons conscientiously opposed to supporting the U.S. armament program.

Pointing out that his denomination believes that "all war is sin," Dr. Zunkel commented: "We, therefore, cannot encourage, engage in, or willingly profit from armed conflict at

Military Public Relations

Senator Strom Thurmond, Democrat of South Carolina, said last month that Senator J. W. Fulbright, Democrat of Arkansas, had attacked military efforts to inform Americans about "communism and the 'cold war.'" Mr. Thurmond asked the Senate to vote up to $75,000 for an inquiry by the Armed Services Committee into the "uses of military personnel and facilities to arouse the public to the menace of the 'cold war.'"

His demand, voiced in a Senate speech, grew out of a confidential document Mr. Fullbright recently sent Secretary of Defense Robert S. McNamara objecting to military sponsorship of public forums featuring what the senator called "radical, Right-wing speakers."

Mr. Thurmond called the memorandum, an attack on "our military leaders and their participation in efforts to give American citizens the facts about communism and the 'cold war.'"

home or abroad. We cannot in the event of war accept military service or support the military machine in any capacity."

However, he added, "We are not opposed to paying tax, but rather, to paying tax for this purpose. We feel as guilty as if we were giving our lives in the programme of the military method of settling international disputes.

"We hope . . . that some alternative tax plan may be worked out whereby conscientious objectors may give their tax money to peaceful pursuits, just as young men may serve in alternative service in lieu of the military service."

●

Restoration

Property of Japanese, Germans Taken by U.S.

"We have sinned as a nation."

A Congressional committee debating the fate of $300 million worth of government-vested alien assets was told by a Lutheran theologian today that the permanent taking of the assets is morally wrong.

The clergyman, Rev. John A. Scherzer of Washington, urged full restoration of the vested private property, which was taken in custody in the U. S. during and after World War II. The property, although located in the United States, was owned by German or Japanese citizens, most of them living in their native lands.

"We must repent and make restoration," Dr. Scherzer said. "Unless we face up to our recent past and surmount it, we will be living in moral blindness, reaching from sin to sin and from error to error."

The disposition of the vested assets is being considered at hearings before the Mack subcommittee in the House.

An Administration bill proposes to give the assets to a group of American citizens in satisfaction of their private war damage claims. A dual-purpose bill by Congressman Glenn Cunningham (R-Nebr.) provides for full restoration of the vested assets and the payment of American war claims. His bill would be partially financed from incoming, post-war, economic aid funds.

●

What Americans Are Like

English villagers will learn what everyday Americans are like, outside the movies and away from tourist or G.I. groups, during the October visit of a planeload of West Virginians. Plain American Episcopalians will go on an aerial pilgrimage to live in the homes of their Church of England cousins, with guests and hosts alike gaining person-to-person reality in their generations-removed relationship.

The Diocese of West Virginia has chartered a private DC7C plane from Pan American World Airways, to take thirty clergymen, fifteen clergy wives, and a number of Episcopal laymen and laywomen on the month-long trip. The Rt. Rev. Wilburn C. Campbell, D.D., Bishop of the Diocese of West Virginia, will accompany the group.

Exeter and Chichester dioceses in southern England have invited the West Virginians to live with families in rural parishes, sharing daily community life. The visitors will speak or preach wherever asked, and many plan to show slides depicting American life.

Military Aid — No, Thanks

Defense Minister V. K. Krishna Menon declared recently that India would refuse United States military aid even if it were offered.

He said Prime Minister Jawaharlal Nehru had rejected several such offers from the Administration of former President Dwight D. Eisenhower.

"We think systems of military alliances and aid do not assist peace and cooperation in the world and are likely to lead to an unearthly accumulation of arms," he said. The Defense Minister spoke shortly after his return to New Delhi from the Geneva Conference on Laos.

●

Disarmament

Dr. Nolde's Stand Held Wrong By Hungarians

A Lutheran weekly newspaper published in Hungary, "Evangelikus Elet," sharply criticized Dr. O. Frederick Nolde, a prominent American Lutheran churchman, for his opposition to the Russian proposal for three-power control of nuclear bomb tests.

The Hungarian paper charged that Dr. Nolde was clinging to obsolete ideas, forgetting that the balance of power in the world has changed and commented that Christians who accepted the spirit of the Prague Peace conference were disturbed by the CCIA director's position.

"After the first Christian Peace Conference in Prague even Dr. Nolde must realize that the WCC is not the only forum where Christians can discuss the international problems of the day," it said. Rather, it added, as time goes by it will be the Prague movement which will be the competent agency to deal with such discussions. "Everyone must accept the irrevocable fact that—in the light of the resolutions passed at the first Christian Peace Conference—we shall examine all statements made by the WCC through its organizations very critically," it concluded.

"Evangelikus Elet" is a publication of the Hungarian Lutheran Church. The head of the church and editor-in-chief of the paper, Bishop Lajos Veto, has publicly endorsed Russian Premier Khrushchev's proposals for disarmament. [NLC]

Mobs

Lawlessness Vs. Freedom Riders Decried Editorially

An editorial in the July issue of **World Outlook,** the Methodist magazine of missions, criticizes the recent violence in Alabama, where Negro and white "Freedom Riders" testing bus station desegregation were attacked by angry mobs.

Pointing out that "a mob is never a pretty sight," the magazine said, however, that the incidents can serve "some good" if lessons are learned from them.

"The most obvious lesson," it said, is one that is universal—the prevalence of sin in mankind. There is nothing unusually sinful about the Alabama rioters. This kind of thing can happen anywhere, when people let their proclivities to hate and fear take control."

The second lesson, the magazine continued, "is a stern warning against the abdication of responsibilty by Southern leaders.

"It has been clear for some time that political leaders in the South who have encouraged their people to think that they could flout the law of the United States were sowing the wind. If they reap the whirlwind, they have no cause to be surprised. It is only added condemnation to say that often this encouragement of lawlessness has seemed a cynical attempt to gain a political advantage.

"In the same context, those who have refused to speak must bear some blame. The pastor who said 'the worse the racial situation becomes the harder he preaches against the liquor traffic' is also not without sin."

●

Oppose Nuclear Tests

A plea that the U. S. not resume nuclear testing now, but react to the current impasse in negotiations in "a creative way," has been issued by the executive committee of the Methodist Board of Christian Social Concerns, Washington, D. C.

It urges President Kennedy to "explore fully the possibilities" of such measures as calling for a UN General Assembly to encourage progress in test ban negotiations and of the U. S. accepting a test ban inspection system, such as it has proposed, under UN control. It said such action might lead to a situation in which the Communist bloc would face the prospect of either joining the system or being isolated . . . from the world it has set out to win."

●

P.E.'s Aid Cuba's Refugees

Episcopal help has already provided relief grants and resettlement for a number of the 40,000 Cuban refugees now in South Florida. American churches and voluntary agencies are sharing the huge task of helping refugees start life anew in the United States, trying to find opportunities for

them in various parts of the country. The Episcopal Refugee Resettlement program, administered by the Division of World Relief and Inter-Church Aid of the national Department of Christian Social Relations, cooperates with Church World Service in its work.

Paul Tate, who worked as a missionary in Cuba for 35 years, is Episcopal representative in charge of Cuban refugee relief in Miami. With his expert help and with the support of the Diocese of South Florida, Episcopalians have resettled more than 100 refugees —one-third of the total case load for Church World Service. Relief grants have also been given to those in need.

•

Schools

Does Roman Church Wish To Scuttle Public System?

The Rev. Dr. Lawrence L. Durgin, minister of the Broadway Congregational Church, New York, charged recently that "activity of the Roman Catholic heirarchy has resulted in a cynical conspiracy to frustrate support for public education." The charge was made in a prepared statement read from the pulpit before his sermon.

His reference was to the action of the House Rules Committee in tabling by a vote of 8 to 7 all proposals for Federal aid to education. The key vote in the committee was cast by Representative James J. Delaney, Democrat of Queens, an advocate of Federal aid to parochial schools. Mr. Delaney is a Roman Catholic.

Dr. Durgin noted that the tabling of the Federal aid proposals "was done finally at the level of parliamentary maneuver" and declared:

"Until now the claim has been that, as a large and responsible part of the body politic, Roman Catholics have every right to press a sectarian position. With this I heartily agree. However, now that the pressing of a private claim has resulted in what may prove to be a national calamity a serious question must be raised.

"Is the real purpose of Roman Catholic activity to scuttle the whole system of public education? It is difficult to account otherwise for a seeming willingness to allow a parochial consideration to stalemate a great nation in its attempt to come to grips with a critical need."

•

Christian Broadcasting

Construction has begun on what will be one of the most powerful radio stations in the world. Two 100-KW transmitters will begin beaming from Ethiopia to most of Africa, the Middle East and Southern India by early 1963. The mass communications department of the National Council of Churches' Division of Foreign Missions, will cooperate with the Near East Christian Council in Beirut and with the Lutheran World Federation in programming for the new "Voice of the Gospel."

Director of the new station, Dr. Sigurd Aske, reported that the transmitters will be located outside Addis Ababa on 300 acres leased from the Ethiopian government for 30 years, with an additional 20-year option.

More than a billion people in this area are daily wooed by the propaganda of other countries and the persuasive messages of other religions," Dr. Aske stated. The new station, he said, will insist on "quality programming" which will include educational, entertainment and other segments, as well as religious programs.

Another major emphasis, he said, will be in employing local talent as writers, producers, broadcasters and administrators.

The NEEC already has a studio in Beirut and plans others in Cairo, Kuwait, Teheran, Istanbul, Jerusalem and Aden. The LWF is developing radio studios in Tanganyika, Roodeport, S. Africa, and Madagascar as well as Ethiopia. With the support of churches in the U.S., Germany and Scandinavia, about one million dollars has been pledged altogether and another $100,000 is being sought, Dr. Aske reported. [NCC]

•

'Easy Money'

Parochial Aid Decried By Separation Leader

Religious leaders who seek state and Federal aid may be unwittingly compromising their churches, Paul Duling, the regional director of Americans United for Separation of Church and State said in New York recently.

He charged that Cardinal Spellman, in pressing for Government assistance to Roman Catholic schools, "is the leader in the secularization of his church."

"The integrity of the church is at stake. Do churches want to give up their teachings on charity—the noblest of all virtues, the key to religious liberty? When a church relies on income from enforced taxes, it is admitting that it no longer believes in charity, in the power of faith . . . History adequately proves that a church is destroyed spiritually when it takes 'easy money.'"

Federal aid to private, religious schools will also have a divisive effect on the country, Mr. Duling said. "One public school system open and free to all will be replaced with the endless variety of large and small school systems segregating children from each other with walls of religion."

He is urging New Yorkers to vote "no" on a Nov. 7 referendum, which, he said, threatenes the separation of church and state.

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Episcopal Work for Aged

The Protestant Episcopal Diocese of New York last month announced a new program for the aging. The work, to be conducted by Miss Esther C. Stamats, will include seminars and institutes, referral services, clergy counseling and assistance to parishes in setting up services for the aged. It will not include case work.

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Poland

Church Loses Priority Schools And Property

A new school law in Poland formally bars religious instruction from public classrooms and decrees that Polish children shall be taught a "scientific world outlook." Since October, 1960, religious classes have been informally eliminated from 80 per cent of the public schools.

Assurances were given by Zenon Kliszko, a Politburo member and Jerzy Sztachelski, the party's specialist on religious affairs, in a four-hour meeting with representatives of Stefan Cardinal Wyszynski, Primate of Poland, recently. This was the first meeting in fourteen months of the Church-State Mixed Commission, a body supposed to work out relations between the government and the church.

Vigorous Government steps to fulfill the official policy of "keeping the

School Aid Bill Action

Concern was expressed recently by two units of the National Council of Churches over the fate of the Federal aid to education bill. In a letter to denominational leaders across the nation, the signers urged that messages indicating the "Protestant concern and watchfulness" in permitting Federal aid only to the public schools should be made known to Congress.

"Current efforts to obtain public funds for parochial schools," said the letter, "may result in the defeat of the education bill."

Enclosed with the letter was a copy of the resolution stating the stand taken by the General Board of the National Council which was adopted at its meeting in Syracuse, N. Y. in June.

"If loans cannot be properly made to churches from public funds for the construction of houses of worship," the resolution declared in part, "neither can they properly be made to churches for the construction of schools which are an integral and organic agency of such churches."

The letter was signed by the Rev. Dr. Gerald E. Knoff, secretary of the Division of Christian Education, who recently testified on the bill before a Congressional Committee, and the Rev. Dean M. Kelley, director of the department of Religious Liberty. [NCC]

Parochial School Out

The Court of Common Pleas in Stamford, Conn., last month upheld a zoning board's refusal to permit the construction of a parochial school in a Darien residential zone.

Judge Otto H. La Macchia held that Darien's Planning and Zoning Commission had "no alternative" but to deny a special permit to St. John's Roman Catholic Church to build a sixteen-room school on a ten-acre tract. Many residents of the area protested the church's plans at public hearings. The neighborhood is restricted to no more than one dwelling on two-acre plots. In a 3-to-2 vote last Feb. 27, the commission ruled, in effect, that the project would be detrimental to the "appropriate and orderly development" of the neighborhood. Judge La Macchia's decision said: "The determination of what the public interest required was within the discretion of the commission, and the court will not interfere with the decision unless it is shown that its action was arbitrary, illegal or unreasonable."

church in the churchyard" are a matter of serious concern to the hierarchy.

A new property law declares Poland to be a legal successor to properties owned by Germans before the western territories came under Poland's control. Its practical meaning is that the church loses title to some 3,000 churches and parish buildings abandoned by the German Evangelical Church in 1945-46. The Roman Church will henceforth be subject to rent charges and possible eviction if the state decides it needs certain properties. The law represents total defeat for the church in a controversy over former German property that has been an occasion of legal and political skirmishing for years. The property law was so painful that even the docile pro-Government Catholic groups, Pax and the Christian Social Association, did not vote for it. The Pax Deputies abstained and the three Christian Social Deputies were absent.

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Reproduction

Racial Survival Hinges On Strong Genetic Plan

Nobel Laureate geneticist Hermann J. Muller asserts that those persons with the intelligence and character most needed for racial survival in the twentieth century are the very ones who are reproducing themselves the least. The highest rate of reproduction, on the contrary, is among people "dominated by superstitious taboos," unduly egotistical, heedless of one another's needs, shiftless, and bungling.

Writing in the Summer issue of **Daedalus,** the quarterly journal of the American Academy of Arts and Sciences, Dr. Muller predicts that so long as genetically defective persons continue to reproduce, man will come in time to depend entirely for survival on the highest techniques of civilization. At the same time, he will be devoting a far greater proportion of time and effort than now in supporting the social burden of the whole community.

"The task of ministering to infirmities," says Dr. Muller, would consume all the energy that society could muster, leaving no surplus for general cultural purposes. . . . The most effective method of positive genetic selection at present feasible in man is, of course, artificial insemination. . . . It should be recognized that the couple concerned, as well as the physician, have performed a service to mankind that merits not disgrace but honor. Dr. Muller's article is entitled, "Should We Weaken or Strengthen Our Genetic Heritage?"

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Population

Each Year's 45 Million New Lives Present Problem

With 45 million new lives increasing the world's population every year, the International Conference on Migration, held recently near Geneva, assumed an emergency character. Meeting under the auspices of the World Council of Churches, 200 delegates from Africa, Asia, Latin America, North America and Europe were addressed by experts on population growth, historical migrations, immigration, refugee and sociological issues during the week-long sessions. The conference climaxed three years of preparation and study to consider the churches' responsibility in the field of international migration.

No more empty lands suitable for agriculture exist, Dr. Dudley Kirk told the conferees. In his view, the tensions brought about by overpopulation will have to be faced by the home countries and not drawn off by movements to other countries. Dr. Kirk is demographic director of the Population Council in New York.

Dr. Clarence Senior, professor of sociology at Brooklyn College, N. Y., held that "there are no human problems which can be termed racial." He warned against the "reduction of self-esteem which comes of being labeled a 'problem,'" and from a person's being treated as a member of a minority instead of as a person.

The director of the Institute of Population Study in Madras, India, Mr. S. Chandrasesekhar, expressed the hope that Australia would admit Asian immigrants on the same basis as Europeans. "If it admitted even a hundred Asian families a year," he said, "it would generate an enormous psychological relief." Other "relatively empty lands," he said, are Brazil, parts of Africa and Canada. He also reported that the nearly 2,000 birth control clinics now open in India may cut that country's birth rate in half in the next decade.

Conferees also heard the views of the Hon. Felix Schnyder, UN High Commissioner for Refugees, and Pastor Martin Niemoeller, president of the Evangelical Church of Nassau and Hesse, Germany. Dr. Franklin Clark Fry, president of the United Lutheran Church in America and chairman of the Central Committee of the World Council, presided at the sessions. [NCC]

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Orthodox

Greece Meeting Invites Protestant, R. C. Observers

Both the World Council of Churches and the Roman Catholic Church will be invited to send observers to the first Pan-Orthodox meeting, September 24-October 1, on the Island of Rhodes, Greece. It will be the first such meeting of Orthodox leaders in over thirty years. Announcement that invitations will go to the two bodies was made by His Eminence Maximos, Metropolitan of Sardes, head of the Pan-Orthodox (ecumenical) Department of the Ecumenical Patriarchate of Constantinople. He said that relations with other churches will be a major agenda item for the Rhodes meeting. He said Orthodox churches have had an increasingly good relationship with the World Council and many of its member churches, particularly the Old Catholic and Anglican, and that he could foresee the day "in the very near future" when all the autocephalous Orthodox churches now outside the WCC would be members.

The major ones in this category are the Orthodox churches of Russia, Bulgaria, Rumania and Yugoslavia. Both the Russian and Rumanian churches have announced their application for membership and the Bulgarian church will send observers to the WCC's Third Assembly in November, in New Delhi, India.

Asked about Orthodox relations with the Roman Catholic Church, he said Orthodox leaders will follow proceedings of the Second Vatican Ecumenical Council with interest as dealing with internal matters of a "sister church;" but that it was impossible to know if Orthodox would be present, since the Vatican has not yet issued invitations. However, if they are invited they would only go as "observers," since "the Vatican insists on the primacy of the pope," he said. [WCC]

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New Cards for Protestants

New "I am a Protestant" cards were issued last month by the Protestant Council of the City of New York. Protestants, the council feels, should carry some indication of their religious preference so that a Protestant minister can be sought to aid them in emergencies.

Crime

Serious Offense Every 15 Seconds In 1960 USA

J. Edgar Hoover, director of the Federal Bureau of Investigation, reported "astounding" upsurge of crime in the United States. Arrests and convictions are increasing but not as rapidly as offenses, he said.

The number of serious crimes reached a record last year when one was reported every fifteen seconds, according to Hoover's report. The total was 1,861,300, an increase of 14 per cent over 1959. In the ten years since 1950 the crime rate rose 98 per cent while the population increase was only 18 per cent.

In 1960 there was a murder in the U. S. every fifty-eight minutes, a rape every thirty-four minutes and an aggravated assault every four minutes. There was a burglary every thirty-nine seconds, a larceny of over $50 every minute, a car theft every two minutes and a robbery every six minutes.

There were 3,640 arrests for every 100,000 persons in the United States in 1960, with city arrests at almost three times the rural rate. Female arrests rose 10 per cent in rural areas and only 3 per cent in city areas.

Arrests of juveniles last year were more than double the 1950 total, although the population of youths aged 10 to 17 increased by less than half.

The report stated: "City youths, while comprising 14 per cent of all police arrests, were involved in 62 per cent of auto theft arrests, 51 per cent of the burglaries, 49 per cent of the larcenies, 28 per cent of the robberies, 20 per cent of the forcible rapes, 12 per cent of the aggravated assaults and 8 per cent of the arrests for murder."

Mr. Hoover declared that the cost of crime was incalculable, but that loot in 1960 amounted to over $570,000,000 with 52 per cent recovered.

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Colombia

Attacks By R. C. Priests, Children On Protestants

When Protestants of Repelón, Colombia gathered for a religious service in a private home recently, they were attacked by a mob of school children and adults in the company of Father Jeremías Contreras, the parish priest. They were insulted and stoned until rescued by the Mayor. Father Contreras arrived with a crowd of school children and adults estimated at over 300 persons. The children surrounded the house, which is on a street corner, and there Father Contreras spoke to them about the danger of Protestantism in Repelón. He said that Protestants were not wanted there, and he referred to Protestant pastors as "damned dogs."

Father Contreras led the children in the singing of "Ave María" and the hate song "We Don't Want Protestants!" Students from the Repelón School for Girls said that Protestant pastors go to bed with women members of their congregations. They shouted "daughters of whores!" at the women in the house and made obscene gestures with their hands. Others joined the crowd carrying a picture of the Virgin of Socorro.

When questioned about the attack, Father Contreras said that he would prevent the spread of Protestantism by any means necessary, even "by blood and fire." He said that Protestants may make no public manifestation of their religious faith and must meet behind closed doors, 'because the Roman Catholic religion is the religion of the State."

Repelón is a country town with about 8,000 population, where Protestant services have been held for over a year. It is part of the Roman Catholic diocese of Barranquilla, of which the Rt. Rev. Msgr. Germán Villa-Gaviria is bishop. The Repelón School for Girls is directed by Sister María Ricardina, of the Missionary Sisters of Mary Immaculate and Saint Catherine of Siena, a Colombian Roman Catholic religious order whose Motherhouse is in Medellín.

A few days later, a Protestant service in Arboletes was attacked by a mob led by Father Heriberto Zapata, the parish priest. Father Zapata interrupted the service, tore up Bibles and threatened the worshippers. The service was directed by Sr. Gabriel Acosta

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in the home of Jerónimo Rodríguez. He snatched Bibles from some of the startled worshippers and tore them to pieces. He called the pastor a "criminal." Police arrived and tried to make the priest leave, but he refused to go until about midnight. He arrived at 8:00 P.M.

Within a few minutes Father Zapata was back, dressed in civilian clothes and with a pistol stuck in his belt. He challenged the pastor to fight him. Then he made a list of the 60 people at the service. Police protected the Protestants until the priest left, at about 2:00 a.m. The Mayor, Sr. Alfonso Gallegas, has promised full protection at future services.

A year ago Father Zapata led a crowd of school children to harass a Protestant missionary nurse. Arboletes is in the Roman Catholic diocese of Antioquia, whose bishop is the Most Rev. Msgr. Guillermo Escobar. Protestant services were begun in the town three years ago by the Latin America Mission. Pastor Acosta visits the congregation once a month from near-by San Juan de Urabá.

Protestants of La Jagua De Ibiruco were ordered to stop building their new chapel. Walls and roof are in place, and about 2,500 pesos have been spent. The order is signed by the Mayor, Sr. Luis García, and directs the Police Inspector as follows:

The bishop of Valledupar, Sr. Vicente Roig y Villalba, has asked that I order you "to halt the construction of a Protestant chapel in La Jagua." Since there are laws which prohibit proselytism in Mission Territory, such as this municipality is, and since the State must respect and enforce respect for the rights of the Catholic Church, you are therefore to stop the construction of the Protestant chapel immediately...

Bishop Roig y Villalba, a Spaniard of the Capuchin order, has long harassed Protestants in the Apostolic Vicarate of Valledupar. In 1949, 1950 and 1953, he closed Protestant schools in Fonseca and Valledupar. In 1952 he had the Mayor of Valledupar prohibit construction of Protestant chapels. In 1953 he made the Mayor prohibit Protestant services, and in 1954, he forced him to expel a Protestant missionary from the city, confiscate his residence and stop construction of a new chapel.

•

Responsibility

Protestants Allied With Progressiveness: E. German

G. Götting, General Secretary of the Christian Democratic Union of the German Democratic Republic, who spent some time in Hungary recently, spoke with a representative of the **Evangelikus Elet**, about the rapid development of Hungary's machine industry and its significant achievements in the development of socialistic agriculture. "I have seen gay and industrious people," he said, and went on to emphasize the fact that Hungarian Protestantism is closely allied with the progressive traditions of the Hungarian people. "I feel that, even today, this tradition is a living reality which is exerting its favourable influence when it is the matter for Evangelical Christians to take part in the upbuilding of the socialistic social order. We must exchange our experiences as to what it means for Christians in our respective countries to have a political responsibility; how they must fight against the wrong interpretation and application of their faith; how they must help one another in working for peace and in serving the cause of man. The socialist society gives full freedom to Christians to serve. We must be thankful for the fact that our churches have rejected the caricature of the ruling church and have been able to become serving churches." In concluding his statement he said: "In our days the front line does not run between Christianity and atheism but between the forces of peace and war. Christians must realize that they must fight together with non-Christians when it is the matter of working for the peace and prosperity of mankind."

Hungarian Church Press

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South America

Protestant Influence Is Needed: Bishop Barbieri

To Protestants in the United States who wonder whether there is any reason for Protestant missions in Latin America, Methodist Bishop Sante Uberto Barbieri, gives this answer:

"The stark reality of the religious situation in Latin America is such that Protestant evangelism is not only necessary but urgent. The pity is that Protestant missionary efforts in Latin America too often have been considered an appendage to missionary efforts in other parts of the world."

Bishop Barbieri heads the Buenos Aires Area of the Methodist Church which includes Argentina, Uruguay and Bolivia. He is one of the six presidents of the World Council of Churches, the author of **Land of Eldorado**, published in May by Friendship Press as the major Protestant overseas mission study text for 1961. Even though the great body of Latin Americans may nominally be counted as Roman Catholic, he said, only a small minority are active in the Catholic or any other church, and the cultural atmosphere is largely secular in orientation.

"Latin American history would be different if the Evangelical (Protestant) movement had been stronger," Bishop Barbieri declared. "The results obtained by the limited missionary efforts are such that it is possible to imagine what could have been achieved if Protestants in the U. S. had realized in earnest their spiritual responsibility to Latin America."

Three contributions by Protestantism to the religious heritage and development of Latin America, primarily since 1825, were cited by Bishop Barbieri. They are: 1—The popularization and widespread distribution of the Bible, which until Protestants introduced it had been considered a book beyond the comprehension of the common man. 2—The emphasis upon a personal religious experience, which had much to do with the establishment of the concept of the worth of every individual. 3—The centralization of the Christian message upon Jesus Christ as Redeemer and Lord, who can change the lives of people.

A spirit of intolerance has developed in some Latin American areas toward any religion but the Roman Catholic, Bishop Barbieri said. Some persons insist that to be a good Latin American is to be a good Roman Catholic; Protestantism is considered a foreign importation. The bishop said that belief traces back partly to the 300 years between the Sixteenth and the early Nineteenth centuries, when Spain, Portugal and the Roman Catholic Church drew down a curtain, closing Latin America to the rest of the world.

"Despite this intolerant, misguided attitude," Bishop Barbieri said, "Protestant evangelism in Latin America is as necessary and as just as the Protestant Reformation itself. The Protestant churches have no right to exist unless they consider Latin America as one of their primary mission fields—and act accordingly."

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RC's On Freedom

The Vatican's Congregation of the Holy Office has issued a warning against too free interpretations of the Bible because these "gravely endanger the exact historical and objective truth" of the Scriptures.

Although the ardour of some Biblical students is praiseworthy, it said, all those who study and write about the Bible should "exercise great prudence and respect . . . and bear in mind constantly the teaching of the early Fathers, and the views of the church and its leaders" so that they will not "trouble the minds of the faithful, nor injure the truths of the faith." [EPS]

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War

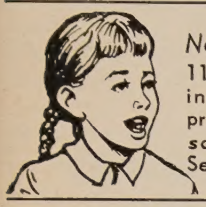
Irresponsible, Inhuman Say Prague Delegates

A message adopted by delegates attending the recent All Christian Peace Assembly in Prague, Czechoslovakia declared that "war is irresponsible" in the atomic age, and that the use of such "inhuman" nuclear weapons involves "acting against commonsense" and is "committing a sin against God."

The message was approved by a large majority of the 670 delegates and observers from 40 countries attending the assembly. There were only eight negative votes and 28 abstentions.

"Since the atomic armament race is still going on," the message declared, "We beg all parliaments and governments to do everything that may lead to the abolition of war, and to dare much in this cause."

It said the testing of nuclear weapons should be stopped and that an agree-



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ment on international control should be reached by governments now in the possession of such armaments. It also recommended that consideration be given to proposals for "the formation of atom-free zones and the creation of internationally guaranteed treaties of neutrality."

"Today we must continually fix our eyes on the coexistence and constructive cooperation of nations and groups of nations which are living in different economic, political and cultural systems and traditions," it continued. "mutual condemnation should give place to a friendly competition."

It stressed that the older colonial nations must learn that they have to relinquish their position of power, while developed nations must be prepared to make sacrifices to help raise the standard of living in underdeveloped areas — "a partnership cooperation between all states, between the old nations and the young ones."

Nations which spend "exceedingly high sums" for defense were reminded that the limitation of such expenditures would liberate the "economic means whereby hunger and great human distress can be alleviated in the world."

A study commission on peace and the ecumenical movement presented the assembly with a series of recommendations designed to establish contacts with the World Council of Churches.

The delegates received the recommendations, and made arrangements for the continuation of the work of the assembly by unanimous election of Dr. Joseph L. Hromadka, dean of the Amos Comenius Theological Faculty remains as the assembly's president. Delegates also appointed a working committee, headed by Dr. Hromadka, to prepare for the next assembly, which will probably be held in about three years.

The chairman, Dr. Viktor Hajek, moderator of the Evangelical Church of Czech Brethren, declared the assembly officially opened after delegates heard a sermon delivered by Dr. Heinrich Vogel, a member of the Evangelical faculty of Humboldt University in East Berlin.

The main assembly report was delivered by Dr. Hromadka. Other papers were presented by Archbishop Nikodim of Russia, Dr. Martin Niemőller of Germany, Professor Inoue of Japan, Dr. Jacob S. A. Stephens of Ghana, Anglican Bishop K. H. Ting of China, and Mr. Richard Ullmann, Britain.

Sharp attacks against the Roman Catholic Church were made by both Archbishop Nikodim and Dr. Hromadka. Dr. Hromadka charged that the Roman Catholic hierarchy and "some West German Protestant circles" had made plans aimed against the peace assembly. He denounced these efforts as "incompatible with the Christian faith."

Meanwhile, Archbishop Nikodim claimed that the "supreme Catholic hierarchy is engaging more in politics than in teaching believers Christian morals."

After the introductory speeches, the delegates divided into the 10 study commissions to explore various aspects of promoting peace. A report was then issued after their deliberations. [EPS]

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Healing Conference in Philadelphia

The International Conference on Spiritual Healing will be held in St. Stephen's Episcopal Church, Tenth Street above Chestnut, Philadelphia 7, Pa., September 10th to 13th, inclusive.

This Conference is under the sponsorship of the International Order of St. Luke the Physician, composed of Bishops, Clergymen, Physicians, Surgeons, Psychiatrists, Nurses, and laymen who believe in Divine Healing in the name of Jesus Christ, according to the Scriptures, as wholeness for the individual, the home, the nation, the church, the world.

"We have come to realize that about eighty percent of every congregation suffers from some form of nervousness, and that every member of the congregation has problems needing a minister for help in their solutions," says the Rev. Dr. Alfred W. Price, Warden of the International Order of St. Luke the Physician, and host to the conference.

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Blind Student to USSR

A blind Episcopal layreader and linguist who plans to be a minister will go to Russia this summer in the 12-member exchange group organized by Ecumenical Voluntary Service of the National Student Christian Federation.

He is Robert E. LaGrone, a member of St. John's parish at Norman, Oklahoma, a graduate of the University of Oklahoma now studying instantaneous machine translation of Russian at Georgetown University in Washington, D. C. He is one of 15 persons carefully chosen by the government for this training from among 83 highly qualified applicants. [NC]

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Potent Words

God and Status Quo

▲ DR. WALLACE ALSTON, moderator of the Presbyterian Church in the U.S. (Southern), addressed 4,000 women in Montreat, N.C., recently, saying:

"Nowhere in the Gospel is there evidence of God's interest in maintaining a status quo or His interest in restoring past glories."

Substitutes

▲ SENATOR J. W. FULBRIGHT (D. Ark.) addressed about 1,000 teachers and school specialists in Palo Alto recently when he said:

"Too many college programs allow their liberal arts students to drift through their education without exposure to the exact sciences and the classical disciplines, permitting them to substitute opinions for knowledge, sentiment for conviction, and fervor for philosophy."

The Birch Way

▲ S. HAUPTMAN of West Wardsboro, Vt., writing to the Editor of the New York Times last month said:

"I wonder whether Robert Welch Jr. realizes that should his 'Impeach Warren' campaign succeed, it might mean a death warrant for his venemous Birch Society . . . In a society dominated by Mr. Welch there would be exactly one set of rules—his."

No Together Song

▲ THE REV. HAROLD J. BASS, Hillside Community Church, Tacoma, Washington., wrote this to the Tacoma News Tribune recently:

"The West is losing ground not because it has inferior weapons but because it fails to make frank use of the social tools for this age and resists their use by its clients. It has no song that inspires people to take hold and lift together to achieve their economic needs."

Headache

▲ T. A. TENOR of Beaver Falls, Pa., writing to the editor of the New York Times recently said:

"A united Germany was a headache. It might well be a menace again . . . To those who suffered from the military colossus and its internal savagery there will always remain a conviction that in some ways it is for the best that there be two Germanys at least until a longer period of probation has gone by."

Civilization's Thin Fabric

▲ D. F. FLEMING, writing in the British Weekly on "Second Thoughts About Cuba," said:

"The Cuban business [attack byU.S.] has been a profound shock to a large minority of Americans, and to free men everywhere. It suddenly revealed the thinness of the fabric of civilization, and the ease with which incalculable consequences could be invited, even in the greatest of democracies."

'Tolerance'

▲ DR. ROBERT G. MAYFIELD of Chicago, speaking to Methodist men recently said:

"As individuals we have all too often compromised principle for the sake of expediency. We have conformed to group patterns of thought and action in the name of tolerance."

Possessions Divide

▲ D. L. MUNBY in his book, "God and the Rich Society," (Oxford) says:

"We need to be sensitive to the way that material possessions divide man from man and break up human fellowship. We need to be ready to use our abundance in common rather than for personal and private enjoyment."

•

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Sach's Newsstand, 42nd St. and 5th Ave.
Seabury Press Bookstore, 281 - 4th Ave.
and other newsstands

In Boston
Old Corner Bookstore, 50 Bromfield St.

In Chicago
Post Office News, 37 West Monroe St.

In Cincinnati
Church Book Stall, 525 Walnut St.

In San Francisco
Morehouse-Barlow Co.
261 Golden Gate Ave.

In St. Petersburg
Ackerman's, Central between 3rd & 4th

In Washington
Cosmopolitan News Co.
603 - 15th St., N.W.

BOOKS RECEIVED

The Most Comfortable Sacrament. By James W. Kennedy. Seabury Press. $3.00
Life in Christ Jesus. By John Knox. Seabury Press. $3.00
Forever and Always. By Mildred Lawrence. Harcourt, Brace & World, Inc. $3.00
Springtime for Eva. By Karin Anckarsvard. Harcourt, Brace & World, Inc. $2.95
Mythologies of the Ancient World. Edited by Samuel Noah Kramer. Quadrangle Books, Inc. $7.50
The Biblical Archaeologist Reader. Edited by G. Ernest Wright and David Noel Freedman. Quadrangle Books, Inc. $6.75
The Inquisition of the Middle Ages. By Henry Charles Lea. Macmillan. $10.00
Education for Mission. By J. Allan Ranck. Friendship Press. Cl. $2.95, Pa. $1.95
Struggle for Freedom, The Philippine Independent Church. By Lewis Bliss Whittemore. Seabury Press. $5.50
The Great Days and Seasons. Meditations for the Church Year. By Lesley Wilder. Seabury Press. $3.50
How the World Began. By Helmut Thielicke. Muhlenberg Press. $4.50
The Ecology of Faith. By Joseph Sittler. Muhlenberg Press. $2.25
The Babylonian Dragon. By Alfred Zacharias. Muhlenberg Press. $2.50
American Heritage. James Parton, Publisher. $3.95
The Scrolls and Christian Origins. By Matthew Black. Charles Scribner's Sons. $3.95
Christian Faith and Other Faiths. By Stephen Neill. Oxford University Press. $4.25
The Ecumenical Movement. By Norman Goodall. Oxford University Press. $4.50
Raise a Signal. Compiled by Hyla Stuntz Converse. Friendship Press. Paperback $1.75

CHILDREN'S BOOKS RECEIVED

The Snow and the Sun. By Antonio Frasconi. Harcourt, Brace & World. $3.00
One Day in Ancient Rome. By G. B. Kirtland. Harcourt, Brace & World. $2.50

PAMPHLETS RECEIVED

The New Age. Supreme Council, 33°. 15c
Conscience. By Wilhelm Mensching. Pendle Hill Pamphlets. 35c
Berlin—Background and Future. The Need for a New Approach. By James P. Warburg. Current Affairs Press, 34 E. 70th St., N. Y. 21. 25c
Pending the Establishment of World Law, How Lawless Can We Be? By James P. Warburg. Current Affairs Press, 34 E. 70th St., New York 21, N. Y. 25c

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